Evangelical Christendom

"[illegible] in Christ."

January-March, 1941

The Universal Week of Prayer

By J. W. EWING, M.A., D.D.

Talk Broadcast in the National Programme by courtesy of the B.B.C. on January 7th, 1940.

DURING the week that opens to-day a noteworthy event will be taking place, the Universal Week of Prayer. In many lands throughout the world companies of people of different nations, languages and customs will be meeting day by day, leaving business, politics, amusements, family affairs, to wait upon God together in Prayer.

To a hasty glance this may seem a commonplace thing; to the eye that looks more deeply it is a significant fact, like the breaking of the morning or the coming of the flowers of spring. It is evidence that multitudes of people are conscious of the spiritual world, the realm of God and eternal realities. This concert of prayer is an answer of the human heart to its Creator, a cry to the great Father who has made of one blood all nations and has placed within us needs that only He can meet.

This annual Week of Prayer dates from 1846, having been one of the first outcomes of the World's Evangelical Alliance, which had been formed the year before. At first it was designed for the Churches of this land alone, but soon missionaries working in distant places asked that these might be included, and before long the movement had become so international that the word "Universal" was felt appropriate. Through the many changeful years since then it has continued, unbroken even by the clash of war—the Crimean War, the Indian Mutiny, the Franco-Prussian and South African Wars, and the Great War of 1914-1918. Now again its observance falls in war-time. Surely, prayer was never more needed than to-day. On sea and land and in the air tragedies are taking place, lives being suddenly closed, many hearts left lonely and homes plunged into sorrow. The future of civilisation is in the balance, and the most precious things of life are at stake. In the defeat of human diplomacy it is time to turn to One higher than man.

It is good to know that this Week members of nations now at war will be joining in prayer. Throughout the British Empire, in France, and in Germany, believers in God will be kneeling in unity of spirit at the mercy seat. In neutral nations, such as Sweden and Norway, Italy and Spain, China and Japan, in the States of North and South America, and in regions of Africa, where after centuries of darkness the light of a new life is now shining, congregations will this Week be meeting in the spirit of faith and love and hope.

Only one prominent vacancy faces us in this concert of Prayer. Russia is not represented. No organised arrangements for religious assemblies are possible in the territory of the Soviet Republic. Yet even there one is sure that many hearts are in sympathy with us, and in the midst of their troubles are crying to the Lord of all for the coming of His Kingdom of truth and of grace.

In spite, however, of the abstinence of Russia, it is encouraging to know that this year the Week of Prayer is being more widely observed than ever before, and to the many languages into which the Call of Prayer is annually translated a new one has just been added, that of the people of Tanganyika, by the blue waters of whose great lake David Livingstone walked and prayed.

EVANGELICAL CHRISTENDOM

The fellowship of this Week is one not only of nations, but of Churches. In Great Britain the Anglican Church and the Free Churches will forget differences and rejoice in the deep unities of Christian faith and life, while in other lands also religious bodies of varying name and tradition will kneel side by side. It will be a great demonstration of the essential oneness of those who worship one God, trust in one Saviour, seek to be guided by one Divine Spirit, and look for one home in the Father's House with its many mansions. We shall, we hope, catch a glimpse of the One Universal Church which is the Body of Christ and realise the common life that flows through all its members.

It may be asked "What will be the programme of these international gatherings?" First, in every meeting, there will be Thanksgiving—for the many mercies and gifts of God and for the encouraging facts of to-day; thus the note of gladness and praise will sound. But then will come Confession—of our own sins and those of churches and nations. And so we shall pass to Intercession—for churches and missions, for nations and their rulers, for home life and education, for the Victory of Christ in every sphere.

Now, will such gatherings really help those who attend them? Perhaps, in reply, I may be permitted to give a personal experience. Soon after I retired from college in a suburban London church there came with the New Year the united meetings. We met in the afternoons of the Week in a public hall, in the evenings in the churches in turn; and to me, young and immature, it was an inspiration to hear the messages on the topics given by experienced leaders, to realise the warm friendship compatible with denominational differences, and to gain some vision of the largeness of the Church of God. At the close of the Week I understood as never before the point of St. Paul's prayer for the Ephesian Christians, that they might be enabled "to apprehend *with all saints* what is the breadth and length and height and depth, and to know the love of Christ which passeth knowledge." No one Christian, and no one church, can grasp the wonder of that love; it takes the union of "all the saints" to do so.

The reports of the Week of Prayer that come from the many centres are often of thrilling interest. Here is one from *Poland*, telling of last year's (1938) meetings in Warsaw. The programme was issued in Polish and Ukrainian, and published in Lutheran papers. The opening meeting was held in the Anglican Church; the church, the hall, the second hall, and the whole of the staircase, being full of people. The second day they met in the Gemeinschaft, again a full house, with addresses in Polish and German. Such crowds continued night by night, among those attending being the Greek Orthodox and Anglican Bishops, Old Catholics, Lutherans and Methodists. The narrator says "It did our hearts good to see the people and hear the earnest prayers, being united with the brethren all over the world in one spirit." Surely the faith thus fostered was found precious in the fiery trial through which Warsaw was so soon to pass.

Then there is news from Uruguay, from *Montevideo*, to which the eyes of the whole world have turned of late. Here the Church of England and the Methodists, representing the English population, met with the Spanish-speaking churches, which included Baptists, Methodists and the Salvation Army. These meetings are said to have enriched the spiritual life of those attending and given them a larger vision.

From *Nigeria* comes an inspiring account of the gatherings in Port Harcourt, a "mushroom seaport" which in eighteen years grew from being a stretch of uninhabited bush to a town of over 10,000, the inhabitants representing almost every tribe along the West African littoral, as well as many inland ones. The missions working in this key-town resolved to hold the Week of Prayer. The result surpassed all expectations. It was estimated that 1,000 people attended every night, prayers being offered in several languages, and so deep was the spiritual impression that it was decided not to wait a year for the next meetings, but to hold similar gatherings during the ensuing Passion Week.

An even more extraordinary result was reported from *Qua Iboe*, also in West Africa. Here the missionary in charge wrote that no fewer than 350 persons joined the Mission Churches as the outcome of the Week of Prayer. At one out-station no less than 120 attended the services for the first time, and there followed many cases of the burning of idols.

These instances illustrate the way in which God is placing His seal upon this movement.

Indeed, we are sure that its impulse is from Him. He has given the invitation "Call upon Me," and through the lips of Jesus has said, "Ask, and it shall be given you." So in the midst of these assemblies rises the Throne of God; in hushed moments the Divine Voice is heard; and the glory of the Lord shines forth. The men and women may be humble folk, but the Sacred Presence is there, with healing for wounds of the heart, imparting in times of strain and stress what Wordsworth calls "the sure relief of prayer."

Legend tells how when Columba lived in his monastery on the rocky heights of Iona, the labourers toiling up with their loads found them grow suddenly light when they reached the point at which Columba's prayers met them. Who can tell what burdens are lightened in many lands in answer to the intercession of the Week of Prayer? And who can gauge the value to the community of the union of many classes and creeds in the purifying, inspiring atmosphere of the House of God?

Do we not need to-day above all things a new quickening of spiritual life? The forces of evil and unbelief are rampant, and the Church can overcome them only as she possesses the assured, joyous, victorious spirit of her greatest days. Her story shows that it is out of prayer, and united prayer, that that spirit arises. It was from the prayer meeting in the Upper Room in Jerusalem that the infant Church went forth to win her first triumphs. She was filled with the Spirit of God, confident in her recently crucified but now risen and glorified Saviour, and thrilled to possess a Gospel which was to bless mankind. Nothing could quench the glow of her spirit—not the scourge, the prison cell, nor the lions' teeth—and in that spirit she won her victories.

So was it in our own land in the eighteenth century, that century the earlier years of which were marked by the blight of rationalism and the canker of social decay. On New Year's Day, 1739, John Wesley, George Whitefield and some sixty others joined in prayer in Fetter Lane Chapel, London, until there came upon them such a sense of the power of God that they rose and sang the "Te Deum," and in that power they went through our island with a burning message that kindled thousands of hearts with a new love for God and awoke a new spirit in our nation.

A hundred and twenty years later, in answer to the prayers of two Christian groups, one in Northern Ireland, the other in North-west India, God breathed again upon His people, in the revival of 1859; and yet again in Wales, in 1904.

Why should the Church in our land in 1940 be cast down? In overseas mission fields she is winning victories—In China, in spite of famine, flood and war; in India, where Christ not only draws to Himself outcaste thousands, but challenges the cultured Brahmin as never before; and in Africa, where great native churches, as on the Congo, are sending out their own members to evangelise their heathen neighbours. Are we straitened in God? Surely not! Bunyan describes the pilgrims, Christian and Hopeful, as lying in the dungeon of Giant Despair, till at length, just before break of day, the Lord's Day, Christian remembers that he has in his bosom a key, called Promise, which can open any door. Very soon he and his companion are again on the King's Highway. Shall we not use the key? "He is faithful that promised." And God's promises of grace and power are assured in the name of Jesus Christ to those who plead them in believing and united prayer.

Will you join in this concert of prayer? Those desiring to take part in the gatherings of the Week can obtain programmes, and those wishing to link their family worship with the movement can have pamphlets suggesting kindred petitions, on applying to the General Secretary, Mr. H. M. Gooch, at the Alliance House, 19, Russell Square, London, W.C.1.

It is our earnest hope that this Week will witness also the drawing into the circle of prayer of some who as yet do not pray. Can there be anyone who does not feel the need of something more than earth can give? Are there not moments in every life when memory and conscience and hope unfulfilled make their voices heard in the heart? And how will it be, as Dr. Alexander Whyte once asked his congregation, if when we came to the river, there is no one there to meet us—no one to say "I will be with thee"?

But the cry of the heart to God in the name of Jesus will be surely heard, and then the personal petition will pass into the intercession for others of these coming days and of all that follow them.

Headquarters Notes

The Alliance House.—Although certain organisations have advertised the fact of more or less damage to their offices through enemy action, it has not been thought advisable to make public hitherto the fact that the Alliance House has for a third time suffered in this connection. The last occasion, a few weeks ago, was the worst, and the General Secretary and staff arrived at the usual morning hour to find all windows out, front and back, and serious damage to the interior of the House, many ceilings being down, and furniture, etc., in a sad state of collapse and confusion. Such experiences require hearts, but we are thankful to be able to report that with patience and willing help the Alliance House has so far been restored as to be habitable, and we are carrying on, at a very busy period of the year, in courage and hope, and with deep thankfulness to God, Who causes us to triumph in and through Christ Jesus. If our readers will turn to page 2 of the cover of this issue of EVANGELICAL CHRISTENDOM they will read how they can personally show sympathy and give us help at this time of anxiety and emergency.

The Universal Week of Prayer.—The arrangements, world-wide, for the observance of the Universal Week of Prayer, January 5th to 12th, have now been completed. The Central London Room Meetings will take place as usual, and the following letter has been communicated to the Press:—

World's Evangelical Alliance
(British Organization)
19, Russell Square,
London, W.C.1.
19th December, 1940.

UNIVERSAL WEEK OF PRAYER.

Dear Sir,—The uncertainty of the Christmas posts leads me to communicate in advance the arrangements for the Central London Meetings, and I ask that you will most kindly do everything possible to announce in full the chairmen, and to urge upon your readers within reach of London the importance of these daily noon meetings, and especially of the usual monthly united War Prayer Meeting, which takes place at the Central Hall, Westminster, on the Tuesday, January 7th, at 12 noon.

On Sunday, January 5th, through the courtesy of the B.B.C., the usual Talk on the Universal Week of Prayer will be broadcast from 3.30—3.45 p.m. The speaker will be Rev. William Paton, D.D. This talk will also be broadcast in the Overseas Programme at 6.30 p.m. on Tuesday, January 7th.

I am glad to be able to report that there is no diminution of interest or co-operation in the arrangements for the forthcoming Week of Prayer. The orders for the programme have been remarkable; in fact, at the time of writing it is evident the orders from provincial centres may exceed those received not only last year, but the year before the declaration of war. We are full of courage and hope, and I am sure you will agree that it is now more than ever a fact that Divine intervention in the present conflict depends upon the prayers of God's people especially directed to petitions that everywhere men and women, and our nation generally, may be awakened to a deeper sense of dependence upon God, and for a spiritual revival which shall not only mean deliverance from our present burdens, but a turning to God and His way of life—" when a man's ways please the Lord He maketh even his enemies to be at peace with him."

With renewed thanks, and every kind greeting, at this season,

I am,
Yours sincerely,
H. M. GOOCH,
General Secretary.

UNIVERSAL WEEK OF PRAYER.

Sunday, January 5th—Sunday, January 12th.

Central London Noon Meetings.

MONDAY, JANUARY 6TH (at the C.M.S. House, Salisbury Square, E.C.).—Chairman: Rev. Preb. W. Wilson Cash, D.S.O., D.D.

TUESDAY, JANUARY 7TH, at the Central Hall, Westminster (United War Prayer Meeting).—Chairman: Rev. S. M. Berry, M.A., D.D.

WEDNESDAY, JANUARY 8TH (at the Baptist Church House, Southampton Row).—Chairman: Rev. M. E. Aubrey, C.H., M.A.

THURSDAY, JANUARY 9TH (at the Bible House, 146, Queen Victoria Street).—Chairman: Rev. A. H. Wilkinson, B.D.

FRIDAY, JANUARY 10TH (at Livingstone Hall, L.M.S.).—Chairman: Rev. W. H. Aldis.

SATURDAY, JANUARY 11TH.—No meeting.

The Week of Prayer Overseas.—We have received some welcome and helpful letters from foreign parts concerning the observance overseas of the forthcoming Week of Prayer. Among these is one from the National Christian Council of Thailand (Siam), as follows:—

Petchaburi, Thailand,
September 11th, 1940.

Dear Mr. Gooch,—

The programme for the Universal Week of Prayer for 1941 came to-day. I hasten to send the signed programme back to you so it will arrive in due season. The mails are so much slower these days than heretofore.

May I assure you that this programme will, as before, be translated into Thai, and printed in full in the "Church News," the monthly Christian magazine published by the National Christian Council of Thailand. It will be translated into Chinese, and used in the Chinese Churches in Thailand, also. A committee of three, with Mrs. E. M. Tate as chairman, is responsible for this task for this year. I think you may rest assured that the work will be done well.

I have never answered your letter of November 15th, 1939, asking for copies of the programme for last year as it was printed in Thai. I shall send under separate cover one copy of the "Church News" for December, 1938. The programme for 1939 is found on pages 22 to 28, as I have marked it especially for your benefit. I know that you wish this for reprinting, so am sending you last year's copy. The paper has become so poor lately that the recent copy would be difficult to reproduce.

I shall write to Mr. Elder, who is the manager of the "Church News" now, and ask him to send you a few copies of the programme for 1941, when it is published in December.

Sincerely yours,
JOHN L. EAKIN.

H. Martyn Gooch, Esq.,
19, Russell Square,
London, W.C.1.

Church Unity Octave.—The attention of the Council of the Alliance has been called to paragraphs, and a letter signed by representative Anglo-Catholics, which have appeared in the Press drawing attention to an Octave of Prayer for Church Unity, to take place from January 18th to 25th, and making use of the title "Universal Week of Prayer for the Reunion of Christendom." The object of the Church Unity Octave is stated by its president to be "to promote the reunion of the English and daughter Churches, under their own hierarchies, with the Holy See."

We do not wish to speak disrespectfully of the Anglo-Catholics, some of whom are prevaricators (without using a stronger word). In January of this year (1940) the Superior of the Society of St. John the Evangelist wrote to us regretting that use had been made of the term "Universal" Week of Prayer, and promising not to err again. We leave our readers to draw their own conclusions. It is only necessary to add that the Church Unity Octave has no kind of connection with the Universal Week of Prayer, or with the World's Evangelical Alliance. Their desire for reunion with the "Holy See" can only issue in a sea of confusion, just as they confuse the true nature and destiny of Christian Unity as interpreted by our Lord Jesus Christ.

A Letter from Greece.—The Council welcome the following communication from the Moderator and Hon. Secretary of the Greek Evangelical Church. It is the wish of the Alliance to do everything possible to strengthen the hands and work of our brethren in Greece, and it will be helpful in every way if special gifts are received for transmission to Athens:—

Greek Evangelical Church,
Athens.
3rd October, 1940.

In these troublous days, when the whole civilized world's attention is concentrated upon the attacks against Great Britain, the Greek Evangelical Churches wish to express their admiration of the wonderful spirit displayed by the British nation in the severe ordeal through which it is passing. And we are uniting our fervent prayers before the Throne of Grace, that your people may be upheld to the end by the Divine blessing and protection and that the cause of justice, liberty, peace and goodwill amongst men may speedily triumph, for the greater glory of God, the preservation of Christian civi-

lization and the relief of suffering humanity in all quarters of the globe.

With heartfelt fraternal greetings,

For the Greek Evangelical Church,

A. Mitropoulos, Moderator.

D. Kalopothakes, Hon. General Sec.

The "Noon Watch."—The following correspondence will interpret our efforts, which are continuing, to get the "Noon Watch" still more widely observed:

21st November, 1940.

The Most Rev. and Rt. Hon.

The Lord Archbishop of Canterbury,

Lambeth Palace, S.E.1.

My Lord Archbishop,

I am venturing to write to your Grace with further reference to the observance of the "Noon Watch," special posters for which you will remember we have issued and are being widely circulated. Now, there seems to be something of a lull in the matter of prayer, and united prayer, concerning the war and its issues, not that very many people are not praying, but it is the larger mass who surely need to be reminded of the place and power of prayer in this dreadful conflict?

Now, I am wondering whether it is possible your Grace would use your great influence with the B.B.C., possibly with the Director himself, to secure for 12 noon a brief pause, when attention can and should be called to the fact that the Noon Watch is being observed on behalf of our Forces, sailors, soldiers and airmen. I do beg that you will consider this, and I feel sure your Grace's action would be successful and the issue would be of supreme national interest.

I am, My Lord Archbishop,

Yours very sincerely,

H. M. Gooch, General Secretary.

Lambeth Palace, S.E.

28th November, 1940.

Dear Mr. Gooch,

The Archbishop of Canterbury received your letter of November 21st. He shares to the full your wish that the hour of noon could be more widely observed as a moment of recollection and prayer, though he is well aware that very many people find it impossible to pause at that particular time of the day. He hesitates, however, to approach the director of the B.B.C. on this subject. He is aware that a great deal of discussion and correspondence took place with regard to the proposal that a momentary pause for prayer should be observed at nine o'clock each evening. The B.B.C. have now met this request to the extent of agreeing to broadcast the striking of Big Ben at that hour. But the Archbishop does not feel justified in pressing the B.B.C. authorities to go further than this by also drawing attention to the hour of noon. That being so, he does not think that there is anything to be gained by his approaching the Director of the B.B.C. He trusts, however, that the display of posters will of itself draw the attention of very many people to the "Noon Watch."

Yours sincerely,

Alan C. Don.

The Nation and the War—A National Day of Prayer.—On other pages our readers will find correspondence on this subject, drawing distinction between a Day of National Prayer (two such appointments have already transpired) and a National Day of Prayer. We have received considerable correspondence on this subject, including a letter in which the writer says:

"In prayerful anticipation of the Day of National Prayer, I am writing to ask whether it would be possible to arrange with the managers of the cinema entertainers to break into their programmes for, say, a quarter of an hour or so, to bring before the audience the seriousness of the times, and to put before them the absolutely imperative necessity of a national return to God, in sincere repentance for sin, and an individual surrender to God in confession and faith.

"I feel that if something like this is not done, the great mass of our nation's manhood and womanhood will have no part with us in the great day of intercession.

"It is for the Church of God to give the lead in this approach to God, but oh! if only we could carry the man in the street with us.

"I hope you will be able to give this suggestion your prayerful consideration, and that it may be a means of blessing to the unsaved as well as the nation."

After receiving this letter we immediately had lantern slides prepared suitable to our correspondent's suggestion, and also referred the matter (in a personal interview) to the Secretary of the Religious Film Council (without success). We also wrote to certain cinema managers, but, so far, in no case have the suggestion and practical help offered been adopted. Can any reader help us to take this matter further?

The Nation and the War
A NATIONAL DAY OF INTERCESSION

[We present to our readers correspondence which has passed between a Member of the Alliance—lately retired from a high judicial post in India—and the General Secretary of the British Organisation. In the war of 1914-18 it can be fairly stated that it was largely due to the persistent efforts of the Alliance that a Day of National Prayer—in which the Prime Minister and members of both Houses of Parliament officially participated—was appointed, and which—as many believe—proved a turning point in the issues of the conflict.

Two separate Days of National Prayer have been appointed and observed since war was declared in September, 1939. Both these occasions received the personal recommendation and co-operation of King George VI—but neither have been at the instance of the State as such. This fact may be due to various reasons, possibly to the limitations of the Statute of Westminster. The correspondence speaks for itself, and we shall be glad to know what readers think, if they care to write to the Editor. Communications from overseas readers will be specially welcome.]

DEAR MR. GOUGH,

Mr. H. G. Wells is reputed to have said, the other day:—

"I fear these pious gentlemen, for I have noticed that whenever they bring about a Day of National Intercession it is usually followed by a reverse of the first magnitude!"

There are a number of passages which emphasise the certainty of deliverance if God's people call upon Him in the day of trouble, e.g. "I said not unto the house of Jacob, seek ye my face in vain."

Even for fools in distress there is hope in God's mercy, and fools include those who not only deny God's claims, but even deny in their hearts His very existence! We read that when they call upon God in their distress He delivers them.

But in the examples given in the Bible in each case the person in distress calls upon God.

To the same effect are the passages, "I will for this be enquired of by the house of Israel." "Call upon Me in the day of trouble, and I will deliver thee, and thou shalt glorify me."

In previous wars a day of National Intercession was appointed by the State and I believe that on each occasion no serious reverse or set-back was suffered after it was held.

In the present war there has been no National deliverance. What is the explanation? Have we *Nationally* called upon God? In my humble opinion the answer is "*No.*"

There have no doubt been "days of National intercession," but calling a thing by a name to which it is not entitled, does not change its nature as Lord Macaulay pointed out in his famous essay on the poet Montgomery. A pious Brahmin, he said, wished to make an offering to his god, and some cunning Hindoos persuaded him, against his better judgment, to buy the carcase of a pig, falsely representing that it was the carcase of a fine sacrificial sheep. The Brahmin sacrificed the pig. He was afflicted with grievous sores and died.

If we examine the so-called days of National Intercession in the present war it is clear that neither from the point of view of attendance, nor from the point of view of appointment were they "National." It is estimated only five per cent. of Londoners ever go to a place of worship, and only twenty per cent. of those living out of London. Let us assume that twice the usual number attended on the two special occasions. If one in every ten Londoners, and four in every ten residents in the Provinces called upon God, would you call that a *National Intercession*! Would it not rather be a demonstration that the nation had forsaken God? To call such an intercession "National" would be a mockery. No doubt the faith of our gracious Majesty and of those who took part in the services, was rewarded. By a miracle, as it were, the lives of 300,000 members of the Expeditionary Force were saved. Another Force was safely withdrawn from Narvik. Our Navy, Army and Air Force have been inspired to do great exploits. But the deliverance was in no sense a complete National deliverance. Israel turned their backs at Dunkirk, the shield of the warrior was cast aside, precious lives were lost, guns, tanks, equipment, stores and munitions fell into the hands of the enemy, the fire has been over London, ships and passengers and seamen have been lost, valuable cargos sunk, the enemy has defeated France, and his pocket battleships and submarines are still taking their toll.

In a letter to *The Times*, a high dignitary of the Church of England wrote he thought the people would be glad to learn that the day of National Intercession had not been appointed by the State, but by the leaders of Churches at the request of His Majesty the King.

I was very sorry. It meant that in a time of grave National peril someone had taken upon himself the responsibility of advising the King to abandon procedure which had invariably been attended with a happy issue in the past.

King Josiah was warned by the dying Elisha that wrong procedure in handling the arrow of the Lord's deliverance would result in partial instead of complete National deliverance. Had the State appointed the day of National Intercession in a constitutional manner through the principle of delegated authority, *it's act would have been the act of the nation*, even of those members who were opposed to it. As a nation, we would have appointed a day for calling upon God to help us, and if we still do so in future perhaps God in His mercy will grant the prayer and give us full deliverance, not for our sakes, for we have good cause to be ashamed and confounded for our conduct

in forsaking Him and forgetting all He has done for us, but for His Holy Name's sake. "Call upon Me in the day of trouble and I will deliver thee, and thou shalt glorify Me." I must apologise for writing you at such length.

Yours sincerely.

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DEAR _____ 9th November, 1940.

I have now had time to carefully read your important letter concerning the distinction between a Day of National Prayer, and a National Day of Prayer. I agree with your outlook, and I shall be prepared to insert your letter in the next issue of EVANGELICAL CHRISTENDOM if you think it can remain over until January 1st when the next issue is due. If you think the letter might be so used I shall be glad to hear from you again.

I am, yours sincerely,
H. M. GOOCH,
General Secretary.

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DEAR MR. GOOCH, 12th November, 1940.

Many thanks for your letter. I saw how busy you were last Tuesday. Is not the real difficulty about a State-appointed day of National Intercession the opposition of certain persons who resent an order "to pray," and the opposition of Roman Catholics, and certain members of the Church of England, who resent "any" intervention by the State in matters of religion?

The Statute of Westminster seems, to me, to present no difficulty. Under the preamble the Crown is referred to as the symbol of the voluntary association of free nations, owing common allegiance to the Throne.

Even if Orders in Council and Royal Proclamations are "Acts of the United Kingdom" within the meaning of Section 4 and, as such, of no force in the Dominions without their consent endorsed on them, is there any doubt that the Dominions would consent if given a reasonable opportunity. In any event it is Great Britain which is now the object of attack—there is nothing in the Statute abolishing Royal Proclamations and Orders in Council, so far as Great Britain is concerned.

Services of intercession held in response to the call of Archbishops and leaders of Churches, at the request of His Majesty, are the corporate prayer of sections of the State. *The nation, as an entity, is not before God.* It has not, through its duly authorised representatives, given evidence of its reliance upon God, e.g., by deciding that a National Service of Intercession shall be held. God's honour is not concerned in granting national deliverance.

And yet our only hope seems to be that God will do it, not for our sakes but for His Name's sake and for His honour. The decision to call upon God, therefore, should be arrived at by those who have authority to speak for the nation *as an entity*. It should be published in clear, formal and unambiguous language and in accordance with correct constitutional procedure. That is my humble opinion.

Yours sincerely.

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DEAR MR. GOOCH, November 16th, 1940.

Many thanks for your further letter. I am so glad to hear that you agree. You certainly have my permission to make use of my letters or either of them.

If only the World's Evangelical Alliance, as in the Great War, can bring about a Day of National Intercession, appointed by the State, with similar procedure and orders about attendance, I believe deliverance would come and would not tarry.

In the Great War the tide turned almost at once. In the Crimean War, as Mr. A. L. Bell wrote in a letter to *The Times*, Queen Victoria commanded that March 21st, 1855, should be a day of prayer and fasting, with the glorious result that even "while the proclamation was passing through the Press . . . the mainspring of the war was snapped asunder." I believe it is also a fact that no set-back was suffered after the Day of Intercession in the Boer War.

Yours sincerely.

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A VOICE FROM AFRICA

H. M. Gooch, Esq., M.B.E.
General Secretary,
World's Evangelical Alliance.

Church of Scotland Mission,
Chogoria, Meru, Kenya Colony.
October 14th, 1940.

DEAR MR. GOOCH,

I will be brief. Do use your influence to have a Day of National Penitence and Humiliation appointed and papers sent round to guide Prayer, mentioning frankly where we have come short.

Did you see Mr. Aubrey's (of the Baptist Union) fine letter in *The Times* about two months ago? This is a rhetorical question. I don't want to stir you to an answer—but strengthen your efforts to get that day of National Penitence appointed.

There is a lot of steady, earnest and understanding prayer going up from our mission stations out here. African congregations are much concerned about the Empire's danger.

Yours sincerely.

CLIVE FAVELL.

THE NATION AND THE WAR

The Monthly United War Prayer Meetings

1. TUESDAY, NOVEMBER 5th, 1940.

[REPORTS BY OUR SPECIAL CORRESPONDENT]

REALISING the solemnity of the days in which they lived, and also having been made conscious amid many present-day perils of the unfailing goodness and love of God, many of God's people gathered together at the Central Hall, Westminster, S.W., on Tuesday morning, November 5th, at eleven o'clock, for the monthly United War Prayer Meeting, organised by the World's Evangelical Alliance. This season of intercession at the Throne of Grace was crowned with the felt presence and unction of the Holy Spirit. The Archdeacon of London (the Ven. E. N. Sharpe) occupied the chair, and the prayers of God's people were led by the Rev. Dr. J. W. Ewing, the Rev. W. J. Noble, the Rev. A. M. Chirgwin, and the Rev. J. Chalmers Lyon. The Scripture portions were read by Mr. Martyn Gooch (General Secretary of the Alliance), to whom the Christian Church here, on the Continent of Europe and overseas owes so much. Thanksgivings were offered for the fellowship of believers at the Throne of God, and for the preservation of life, by His divine mercy, amid many present-day perils; and petitions were made, not only on behalf of homes made dark by bereavement, and that God's presence might be made manifest in lonely places and in every downcast spirit, but also that the victory of righteousness might be granted to the nation, and that a peace might be enjoyed in which the rights of all nations should be recognised, and freedom given to peoples great and small. "We dare to believe in these tragic days that we are standing for those things which mean the establishment of Thy Kingdom of truth and righteousness in all the earth, and we pray with confidence let victory sit upon our banners; and when that victory comes grant unto us the spirit of humility and kindness. Help us out of the ruins of this age to build a better world, to turn enemies to friends, and to join with Thee in Thy redeeming purpose for all mankind." This petition must, surely, have found an echo in every heart present.

The Archdeacon of London, speaking briefly, chose as the note on which he felt that their prayers and thanksgiving should be centred, the wonderful words of St. Paul, written from the prison in Rome. "The Lord is at hand," he said. How inspiring it was in these days of difficulty and anxiety to realise that whatever was happening around them, however difficult it might be to be calm and serene, the Lord Himself was ever at their side. And when they entered into the presence of God He was there to take up their prayers, and to bear them right up to the very throne of God, interpreting them according to the will of God, and bringing them into line with His own holy will. Well did George Herbert say that "the wounds of Christ are the nosegay of the Christian." The apostle exhorted those to whom he wrote, and they could to-day take his words home to their own hearts, that they were to be over-anxious about nothing, but to be prayerful about everything, because they ever had One at their side Who was able to interpret their need. Christ was not only the Bearer of their prayers to God, but He brought down to them God's answers to their prayers. "Even while we are here speaking to God through Christ," said the Archdeacon, "we are receiving the answer to those prayers, the answer about peace and victory, because He has Himself triumphed over all the evil forces of the world." And to them all there came from the Apostle that glorious promise "The peace of God which passeth all understanding shall garrison your hearts and minds through Christ Jesus." In a heartening closing word the Archdeacon bade his hearers remember, as they went forth from the meeting, that the Lord was at hand, and that He was going to do great things for their nation and Empire, and for the world, that He would one day bring them out of this tribulation, and that all in the end would redound to the praise and glory of God.

Mr. Martyn Gooch gave a brief concluding address, and said: You will gather that we have made an experiment this morning in calling this meeting at eleven o'clock instead of twelve noon, and I am inclined to think that the experiment is justified, because I do not suppose there is anyone present in this

gathering who is likely to go away and say "How few there were present." If you will just think round, as we are accustomed to do in the counsels of the Evangelical Alliance, you will come to the same conclusion that we have, that such meetings as were arranged in the last war at eleven o'clock in the Queen's Hall, when 2,000 people used to come together not only once a day, but even three times, twice a day, for the larger part of the war, that that is impossible in this war. It is not only a question of air raids. A call has been, and still is being made to all who can possibly do so to offer their direct war service. While that does not mean that we who are gathered here are not helping in direct war service, it does imply that very many who would come to a meeting like this cannot do so, being occupied elsewhere.

I want to add our thanks to the Trustees of the Central Hall for allowing us to meet here. When I came in someone said to me, "I congratulate you on your faith," and I asked what there was special about my faith, to which he replied, "You have taken the large hall!" I had to reply that my faith did not operate here, because this great hall is the only available place in which to gather, the rest of the building being requisitioned. But I do not think we can meet in a better place. I am a great believer in bigness and greatness; there is nothing narrow-minded about this hall, even if we do not fill it. It may be filled next time; there may be some great event which will encourage people to come here to give thanks. In the difficulties of arranging these meetings, let us remember what the Archdeacon impressed upon us—"The Lord is at hand."

This little gathering is only evidence of the many gatherings of a similar nature in the larger universe which are taking place in connection with this movement for national prayer. If you could see the letters which I receive at the Alliance House in which gratitude is expressed for the maintenace of these meetings, you would realise that all over the world there are people at one with us. In many places they are holding meetings on the same day, although perhaps not at the same time. It is the same at home as in the provinces; these meetings in the centre of beleaguered London are being watched and followed, and there is a wide fellowship of prayer. Let us go on praying and believe that God *is* intervening. I have many letters asking why God does not intervene; you would answer it in one way and I in another. Let us lift up our hearts this morning and let us give thanksgiving to God. God *is* intervening, there is no question about that, and when our nation is more ready to receive what God will give we shall be able to call a great praise meeting for the intervention of God.

Archdeacon Sharpe made a few closing remarks. He said: I hope we shall thank God for the splendid spirit in London people, of the way that they are bearing all the trouble and difficulties. Someone has said quite truly that we in this war are getting new experiences of God, and I think that is true. We are getting to find out something more about God, God's love, God's power, about God Himself. It is wonderful to think of the people who have lost their homes, their churches, their places of worship, and yet they are striving to carry on. In my Archdeaconry of London alone, which takes in the City of London and all the East End and part of the centre of London and Islington, no less than 125 churches are damaged, some slightly, some absolutely wiped out. When we think of what that means to those who worship in those churches, we should try to remember them in our prayers and ask that they shall have courage to go forward.

We have to thank God for preserving our Cathedral Church. Every night I go to sleep in the crypt with the Dean and the Canons and their households. Ever since the war began we have had a number of architects and friends who have watched the Cathedral day and night, and they are still doing it. We have a party of about fifty sleeping in the Cathedral every night. At quarter to nine we meet for prayer, asking God to keep us safe during another night. So perhaps sometimes you will think of us there and pray that that Cathedral Church in God's good time will be restored. We shall not be able to use the choir for some time, nor hold services under the dome; we have to use St. Dunstan's Chapel or the crypt itself. Do pray that these services may be restored both to the country and to the world.

The Chairman then closed the meeting with a Benediction.

2. TUESDAY, DECEMBER 3rd 1940

To those privileged to be present at the Central Hall, Westminster, on Tuesday

morning of last week, a valuable opportunity was afforded to draw aside into the divine presence from the present strain of life. These monthly meetings, for which the World's Evangelical Alliance is responsible, are full of inspiration, and bring a new manifestation of the value of united prayer.

On this occasion Rev. J. Chalmers Lyon occupied the chair, and Dr. J. W. Ewing read Psalm 56, with its message of confidence and assurance. The Rev. J. Russell Howden offered the opening prayer, in which he commended to God the men of the Royal Navy and Mercantile Marine, thanking Him for His gracious protection of their ships, and praying that what was needed for the life of the nation might be supplied. Mr. Howden prayed that God would take their cause into His own hands, that He would be a defence to them against their foes, and that the time might soon come when righteousness and truth would triumph in the earth.

That the nation might turn to God in penitence and confession of sin, and that the Church might be a greater influence for God among their people, formed the burden of prayers offered by Rev. Prebendary Wilson Cash, Rev. F. J. Heaton, and Rev. A. G. Parry. At the close of the meeting Mr. H. Martyn Gooch (General Secretary of the Alliance) sought from God forgiveness for the nation's neglect of His Day, His Word and commandments, and led the audience in prayer for our forces on sea, land and in the air in accordance with the "Noon Watch."

In the course of a most helpful message, Rev. J. Chalmers Lyon sought to answer a question that is often heard in these days, "Why does not God stop the war?" It was a question that was being asked, he said, not only by those who did not ordinarily show the slightest leaning Godwards, but also by Christian people. The Chairman said he believed that God had been answering prayer. For instance, was it not a marvellous thing that our food supply had been so wonderfully preserved? And how we thanked God for His deliverance of our army from the Continent. We thought, with gratitude to God, of what was happening in Greece to-day. Surely all these events were definite answers to prayer? We could pray with confidence for the triumph of our cause. Human life and liberty in these days had been outraged on such a scale as the world had never known before. God set a special value on human life. That was set out in a striking verse in Isaiah 13: "I will make a man more precious than fine gold." The Chairman said he believed they would see God answering prayer in greater measure when those who professed His Name came before Him in contrition, and confession of human failure. Looking into our own hearts, were we satisfied with our prayer-life? asked the speaker. We were standing as a nation and Empire, with our Allies, in defence of principles that God would honour; and God was ready and willing to answer prayer, and to grant deliverance from that appalling menace that lay like a dark cloud over us. Let us pray that men and women everywhere may be awakened to call upon God in this day of trouble.

Mr. Martyn Gooch stated that the next monthly meeting would be merged into the Week of Prayer, the Central London meeting being held at *twelve* noon each day, commencing on January 6th, from the Monday to the Friday. Mr. Gooch intimated, for the encouragement of those present, that the war had not interfered with the demand for, or the translation of, the Topics for Prayer; and that was true even in the case of enemy countries.

Nothing has happened in this War which has invalidated a single claim ever made by Christ or on behalf of Christ. Not a thing has taken place in the world which has weakened one of Christ's principles. Christ never was so necessary, never more so; never more unique and never more sufficient. It is a great thing by an infinite process of exclusion, like this war has been, gradually to rivet the attention of the world upon the Unchangeable One, the One who is the same yesterday, to-day and for ever. He came not only to proclaim a message, but that there might be a message to proclaim. Thank God for the chance of the ages to go back into our colleges and into our homes and into non-Christian nations and fix attention on the Only One that has not slipped and fallen. There He stands other than all the rest, strong among the weak, erect among the fallen, clean among the defiled, living among the dead—Jesus Christ our Lord.

Why Does Not God Intervene?*

BY THE REV. J. CHALMERS LYON

MAY I speak to you for a few minutes this morning on a subject that is on many people's lips just now. The question is asked, "Why does not God intervene?" "Why does not God stop the war?" It may be a very idle and meaningless question, as, undoubtedly, it is on the lips of some who have never shown the slightest leaning Godwards; and they are, in fact, talking in that easy way as a kind of excuse for their own unbelief.

I remember travelling in a train in Poland with a couple of atheistic Jews; and one of them expressed his own unbelief in terms something like this: "Do you think," he said, "that if there was a God He would have allowed the world war?" (He was referring, of course, to the war of 1914 to 1918.) I said to him, "Let me put your question in a simpler fashion. I might say, 'If there was a God do you think He would have permitted a burglar to break into my house and take my wife's few bits of jewellery?'" "Oh," he replied, "you cannot blame God for that. That was the act of an evil man." "You have the answer to your own objection out of your own mouth," I said. "You mean," he said, "it is because we ourselves are all wrong?" "Yes, it is obvious," I replied.

The question, Why does not God intervene? can be asked by others with a deeper meaning. There are many Christian hearts to-day that are puzzled. They would hesitate to say that God had not heard our prayers, for much prayer has gone up. But they are asking the question, Is there anything which is hindering God from intervening effectively to bring this time of misery and anxiety to an end?

There is a verse in Matt. 13. 58, and it refers to Christ's presence in Nazareth, one of the most favoured spots in the whole world, a place that had had the opportunity above all other places of seeing Jesus in those hidden years, about which we know little, or nothing; and that was the place where unbelief was so marked that it is said "Jesus marvelled because of their unbelief"—they of all people; and the closing verse of that chapter says this: "And He did not many mighty works there because of their unbelief." He did some, but He was restricted.

I believe that God has been answering prayer, but there has been a certain sense of restriction. I mean this. To-day we have had our breakfast, and we are looking forward to having our lunch. Is it not a marvellous thing that our food supply has been so wonderfully preserved for us? We do thank God for that. I was so grateful to hear Mr. Russell Howden pray just now for our Navy and Mercantile Marine. We thank God for the way in which they have been enabled to protect us. We praise Him, too, for the deliverance of our Army from the Continent. We thank Him for what is happening in Greece. Not an alien invader now left inside that country which the enemy thought he would overrun so quickly and so easily. Surely these are answers to our prayers. And we can continue to pray, and to pray with confidence, for the cause for which we stand. What are we opposing? We are opposing a force that is so manifestly evil that Nazi Germany is inevitably doomed; it has the seeds of rottenness in itself, just as Babylon had in olden times.

I was reading the other day the translation of an inscription on a Babylonish pillar erected by a certain Baylonish king; and he there told of his exploits, and of the thousands of young men's ears that he had cut off; he told also of having made a tower out of the heads of the old men whom he had executed; and of how he had massacred women and children. He gloated over it; he gloried in these his achievements; he had no sense of the value of human life. Turn to the 13th chapter of Isaiah, and there you will read of the doom of Babylon; and in that chapter you will come across a striking verse which says this, "I will make a man more precious than fine gold." I know the first application of those words is that Babylon would be so emptied of its population that men would be as rare as gold; but I think there is also a promise here. "I will make a man more precious than fine gold; even a man than the golden wedge of Ophir." God sets a value on human life, and human per-

* Address given at the Central Hall, Westminster, S.W.1, on Tuesday morning, December 3rd, 1940.

sonality, and human liberty. And human life, and human personality, and human liberty in these days have been outraged on such a scale as the world, I think, has never known before. We are standing together as a nation and Empire, with our Allies, in defence of principles that God will honour. We have a cause that we can bring before God with confidence in our prayers, and upon which we can ask His blessing.

The question is, What doth hinder the fulness of the answer of God to our prayers at this time? You say, Now are you going to tell us that not till the whole nation is converted to Christ, and is on its knees before God, can we expect that complete answer to our prayers? No, I am not going to say anything of the kind. I believe that we shall see God answering our prayers when the Church of God, when those who profess His Name, come before God in contrition and confession of human failure. Oh, the tepidity of our worship, and our witness! Oh, the timidity of the average Christian! Oh, the prayerlessness of so many of those who are called by His Name! I am speaking now as one who would confess before God, and his fellow believers, that sense of failure in one's own life. The question was once put to a great assembly in the Presbytery of New York, "How many of us ministers can honestly say that we spend half an hour a day in prayer?" Few, if any, hands were raised. "How many spend a quarter of an hour a day in prayer?" A few more hands went up. "How many can honestly say that they spend a full five minutes a day in prayer?" More hands went up, though some afterwards confessed that they were not quite sure. I am not going to do anything of the kind this morning. But looking into our own hearts, are we satisfied with our prayer-life? Think of the promises of God. "Offer unto God thanksgiving, and pay thy vows unto the Most High. Call upon Me in the day of trouble; I will deliver thee, and thou shalt glorify Me." Christ never promised that in this world we should have no tribulation, or else we might think that His word had failed. Yes, there is tribulation, but, says Christ, "Be of good cheer; I have overcome the world." There is deliverance for us. I believe that He is able, and willing, and eager to answer our prayer. God has already done for us exceeding abundantly, but I believe He will yet do far more, until not only we in this land are delivered, but Europe and the world are delivered also from this appalling menace that lies like a dark cloud over us. Hold on in your prayer-life. "Who is among you that feareth the Lord, that obeyeth the voice of His servant, that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and stay upon his God." In times like these, when faith is being challenged, when it is difficult to hold on, let us come before God with a confession of our own need, and our own sin, and our own weakness. Let us pray that men and women everywhere may be awakened to call upon God in this day of trouble. Then I believe we shall see, and may God grant that we can soon see, a speedy deliverance, to the glory of His dear Name.

Common Prayer

"Ye also, helping together by Prayer."
"Unto Him Who is able to do exceeding abundantly, above all we ask or think."

AT NOON, daily, let us not forget to remember our Sailors, Soldiers and Airmen, wherever they may be throughout the world.

LET US GIVE THANKS—

For the heroic spirit and steady purpose of our people as they face their stern task.
For faith in the God of Love, and assurance that God is Love even in the distractions of war.
For the fellowship that binds together Christians in every country, including Germany and Italy, and enables them with us to pray to the one God and Father of all.

LET US PRAY—

That the forthcoming Universal Week of Prayer may be throughout the world a fellowship of thanksgiving and petition in the power of the Holy Spirit; the healer of divisions in the fellowship of the one Church, which is the Body of Christ.
Let us humbly entreat God to guard the hearts of His servants from all hate and bitterness, and to fill them with the peace of God which passeth all understanding, through Jesus Christ.
For all refugees, and efforts to relieve their sufferings, for those in captivity and bondage, especially in concentration camps; and for those whose faith is enfeebled through the distractions of war.
That the Council and Staff of the World's Evangelical Alliance, and the work at the Alliance House may continue to be under the protection of God.
That Alliance representatives and members in all lands may be endued with the power of the Holy Spirit, ever keeping in mind "the unity of the Spirit, in the bond of peace."

EVANGELICAL CHRISTENDOM

The Church of Rome and Mixed Marriages

BY REV. E. J. T. BAGNALL

THE promulgation of the "Ne Temere" decree by the Pope in 1907 created great concern throughout Britain and the British Dominions, and awakened world-wide interest. "Ne Temere" means "lest rashly," and the decree is named after its first two words. The first sentence begins "Lest rashly there be celebration of clandestine marriages." By that decree the Romish Church declares that "only those marriages are valid which are contracted before the parish priest." It is not a new law, inasmuch as the Council of Trent in 1545 decreed "Those who otherwise than in the presence of the parish priest . . . shall attempt to contract matrimony, the Holy Synod renders altogether incapable of so contracting marriage, and decrees that contracts of this kind are null and void." It seems, however, that complications arose in the practical application of the decree of the Council of Trent to England and Scotland, and in those countries it was not promulgated, nor indeed in Protestant countries generally. By the "Ne Temere" decree it was to apply to the whole world. The Pope claims power to enforce this. In his Encyclical of 1925 he says: "As all power, both in heaven and on earth was given to Christ, the same power is given to His representative, States as well as individuals owe this allegiance to the Pope." Cardinal Sarto (afterwards Pope Pius X) said: "The Pope is not merely the representative of Jesus Christ; on the contrary, he is Jesus Christ under the veil of the flesh." This shows that the Pope's presumed imperial supremacy is but the counterpart of Papal infallibility. Such an assumption of high authority is a blasphemous usurpation of the sovereign right of our Lord and an unwarrantable pretension of power which history and experience refutes and invalidates. Romanism is indeed a perversion of Christianity—it may be said to be more truly in the succession of the Cæsars than the Apostles. What is the Protestant answer to this assumption of sovereignty and to the "Ne Temere" decree?

1. *It conflicts with civil law and Protestant principles.*

The British State, with other Protestant States, has declared that marriage is regarded as a *civil* contract. It is significant until the Council of Trent in 1545 it was not necessary to have any religious ceremony or priestly presence for a valid marriage. Thus for 1,500 years the Romish Church had no legislation in relation to marriage in connection with the matter we are now considering. The Protestant Church agrees that marriage is also a religious contract, that it was divinely instituted, that the contracting parties are joined and knit together more directly and more intimately than their bodies, and that from this union of souls a sacred and inviolable bond arises. That is the New Testament ideal. The Roman Church, however, adds to this an unscriptural and unwarrantable declaration that marriage is a sacrament and that the presence of the priest is necessary to the validity of the contract. Rome has a right to hold that view, but it has no right to attempt to impose it upon a Protestant country—that is a denial of religious liberty. It is working very secretly in Britain, and it is significant that some Anglo-Catholics endorse Rome's view of marriage, and advocate the "Ne Temere" decree. The late Lord Halifax said (and he coquetted for union with Rome): "We will not accept the voice of the State—we will accept only the judgment of our recognised spiritual leaders." The British people as a nation remain true to their Protestant heritage. Civil and political liberty has been won at great cost, and it is too precious to become the tool of any ecclesiastical organisation. The accumulated compromises of several Anglican Bishops have done great harm to the cause of Protestantism, but as the Protestant religion is the recognised religion of the country it must adopt legislation upon that basis. The "Ne Temere" decree is an act of incomparable arrogance, it strikes at the roots of national government, interfering as it does with civil and religious

liberty. Rome has made herself not only a rival Church, but a rival Government. It is an "*imperium in imperio*," and challenges the supremacy of British or any other law in relation to marriage. Roman Catholics are taught that the Church law is higher than State law. It is the aim of Rome to subject every country to its ecclesiastical power. We give liberty to Rome to teach her own doctrines, but we deny her the liberty she desires of enslaving us or of creating a State within a State. The Pope must not come between the subject and the King, and we allow no priest to stand between the human conscience and Christ. Cardinal Manning said years ago concerning the English people: "We have to subjugate and subdue, to conquer and to rule an Imperial race." With a view to that hundreds of monks and nuns have come to the British Isles. But three hundred years of Protestantism, with its spiritual liberty, has woven itself into the very life of our people, and the British Empire will never bow its knee to Rome.

2. *It is destructive of domestic happiness.*

The "Ne Temere" decree has broken up many homes, caused family division and deprived children of the privileges of rightful marriage. The Roman Catholic priest can say to the woman who has married a Protestant man without the services of the priest, "You are not properly married," and practically declares their children to be illegitimate.

There is the case of a beautiful Protestant girl who married a Roman Catholic in a Protestant church, and it was generally thought they would become regular members of a Protestant Church. But when the "Ne Temere" decree began to be enforced, the young man's conscience began to be touched over it. Although they were living happily together, one morning that young husband went off as usual to his business, and his wife never saw him again. He disappeared for ever. That is how Rome does its deadly and destructive work. There is a case of a Roman Catholic lady who was married in a Protestant Church, and the priest insisted afterwards upon addressing her by her maiden name.

None of us would advise or encourage mixed marriages, for they are so often followed by unhappiness and family divisions; but young people of different beliefs are brought together, and in some cases this proves to be a real affinity of soul and purpose. The law of the land offers no objection. But the Roman Church says no matter how deep their affection is, the marriage is not a marriage unless it takes place before the priest.

3. *It is the cause of much religious strife and controversy.*

It disturbs the peace of the community. This is especially the case in some parts of Scotland, Ireland and Canada. The mixed marriage question has greatly disturbed the public life of Quebec in recent years. In a land where, by law, all churches are on an equality, the Roman Church asserts its superiority, regards itself as the special medium of the grace of God, and claims the exclusive right of administering the "sacrament" of marriage. It implies a superiority to the Protestant Church, and creates religious antagonism. This, unfortunately, is the general attitude of the Roman Catholic Church. Their members are forbidden to pray or worship with Protestants. On page 57 of the Catechism the question is asked, "What does the first commandment forbid?" And the answer is given, "To engage in worship with false believers." So that to pray or worship with a Protestant is a sin, which must be confessed to a priest if forgiveness is desired. Whilst throughout the world there is a growing spirit of religious unity and co-operation arising out of the essential principles of the Gospel, the Roman Church is still arrogantly isolated and officially full of secretarian pride and prejudice. This is especially to be regretted when Christianity itself is challenged in many countries by a materialistic philosophy and declared anti-Christian teachings. To meet this and to match the hour there should be a spiritual unity among Christians until we can confidently sing "Like a mighty army moves the Church of God!" In all history the Roman Church has been the enemy of such unity, and by its persecution, priestly arrogance and obscurantism it has delayed the onward march of evangelical truth. Rome boasts of its unity, but it is an artificial unity based upon power, and it will fall before the development of those freedom-loving principles of Protestantism, which seek to exert no ecclesiastical and external pressure, but unites the Churches in co-operative service.

The Kingdom of God must be disentangled from a spiritual aristocracy which is prejudicial to common Christian brotherhood. A man's personal faith in Christ and all that it involves, apart from his denominational attachment, constitutes his Christian citizenship, and he is thus spiritually united to all believers throughout the world. The condition of the world calls for the cultivation and exercise of that unity of the spirit as it is faced with the political abandonment of religion in Russia and the menace of atheistic communism throughout the world. We welcome the new, though small, liberal movement within the Roman Catholic Church, which may eventually destroy this assumption of ecclesiastical superiority and denial of religious freedom to others.

4. *It demands Parliamentary action.*

We have already pointed out that this law of the Roman Catholic Church conflicts with the civil law. Rome becomes thus a rival Government within every State, as well as a rival Church. In mediæval times Rome coerced kings and Governments, and still uses methods utterly opposed to the principles of democratic States. The civil law regards the right of the individual to marriage, regardless of any Church association, and that any duly qualified minister of any denomination can conduct the marriage service and hold the civil register. Any Church may give its blessing to a marriage, but that does not affect the validity of the marriage.

Quebec has recently defied the civil law in this respect, and "mixed marriages" has become a question in which the Canadian public is vitally interested. The census of 1931 revealed that out of a total population in Canada of 10,376,786, there were 4,285,388 Roman Catholics. In Montreal Mr. Justice Forest annulled marriages between a Roman Catholic and a Protestant on the ground that the marriage was performed by an Anglican clergyman. Chief Justice Greenshields, of the Supreme Court of Quebec, in a long judgment, said, among other things, "that no Church possessed any authority to override the civil law; that such authority as any Church had in civil matters was given to it by the law of the land, to which it must be subservient; that the term 'mixed marriages' was the product of the imagination of priests and parsons." This important decision was welcomed throughout Canada, thus upholding the position that the canon law of any Church is not superior to the civil law of the State. If every civil requirement is complied with the marriage is valid, and no Church has the right to dispute it or to make other conditions binding.

In Scotland and Ireland mixed marriages have given rise to conflict between the canon law and civil law. Drastic action was taken by the Germans in Austria, where the Roman Catholic marriage law was abolished and only civil marriages are now recognised by law, celebrated by a registrar in the name of the Reich. In Central Europe and, indeed, in all parts of the world the Roman Catholic Church has acted in defiance of State law, causing, as already indicated, great unrest and injustice in many homes.

The time has arrived when new efforts should be made in Protestant countries to secure an Act of Parliament making it a civil offence to impugn or deny the validity of lawful marriages.

This has already been done by the Dominion of New Zealand. Under the Marriage Amendment Act of 1920, "every person commits an offence and is liable on summary conviction to a fine of £100 who (a) alleges expressly, or by implication, that any persons lawfully married are not truly and sufficiently married; or (b) alleges, expressly or by implication, that the issue of any lawful marriage is illegitimate or born out of true wedlock. "Alleges" in this section means making any verbal statement or publishing or issuing any printed or written statement or in any manner authorising or being party to the publication or issue of any printed or written statement.

In 1925 the New South Wales (Australia) Assembly passed a similar law, but with severer penalties. Germany and Hungary also refused to acknowledge the validity of the "Ne Temere" decree.

We must endeavour to arouse a world-consciousness to the injustice and iniquity of Rome's attitude towards mixed marriages. It is a world question. A statement and appeal might be sent to the Governments of the civilised world protesting against any infringement of the liberties of the people in relation to this question, and urging the authority of the civil law against ecclesiastical interference upon the part of any Church.

Continental Evangelical Life and Work

Portuguese Evangelical Alliance

We have received cheering and numerous communications from Lisbon interpreting activities in the interests of the Protestant Churches throughout the Portuguese Evangelical Alliance. Senhor Moreira writes (Nov. 1st.):—

"Almost coincident with the signing of the Concordat and to celebrate the Double Centenary of the Founding (8th)—and Restoration (3rd) of Portugal's Nationhood, the Portuguese Protestants were accused of treason and so on. The Portuguese Evangelical Alliance, in the name of all Portuguese Protestants, issued a reply which was published in several papers totalling 10,000 copies; but the censor deleted some of the most pointed passages.

"Among other official celebrations in connection with the Double Centenary there is the Portuguese World Exhibition in which a tract I wrote for the purpose was widely distributed. This is all we were able to do, though advantage had been taken of the colonial section of the Exhibition to advertise the Roman Catholic missions. However, as a celebration of our own we held, on my initiative, a Portuguese Biblical Convention, which was well attended and was felt to be blessed of God."

Another correspondent sends us the following interesting items of news:—

"In Lisbon there is a popular demand for Bibles at present, owing to a report circulating that Hitler must be the 666 beast of Rev. XIII! The other day a taxi driver held forth on the subject to his fares (my daughters) with such vehemence and gesticulation that they travelled in momentary fear of a serious accident! God grant, however, that some of those who are thus being led to read His Word may come to find through it salvation and eternal blessing.

"Recently two of the British and Foreign Bible Society colporteurs were arrested in a town in the North by order of the local authority, a priest. Sr. Moreira, as representative of the Portuguese Evangelical Alliance, and Mons. Vallon, the Bible Society's agent, called at the Ministry of the Interior and lodged a protest, with the result that the men's release was ordered forthwith."

Portuguese Mission to Lepers

Some months ago we introduced to our readers Senhor Vieira, previously a Secretary to the Portuguese Evangelical Alliance, who relinquished that post to engage in medical and mission work among the three thousand or more lepers in Portugal. Some gifts for Senhor Vieira's work were received, and duly forwarded to Lisbon. Now we have received some news of development in Senhor Vieira's work, and we quote as follows:—

"Sr. Vieira hopes to start work at Pombal in January. He has rented a flat in the town for his residence and a barn about three miles out, which is being adapted for the dispensary. The way he was led to secure these premises was remarkable, as was, too, the promise of technical assistance from the leading Portuguese leprologist. He has been told there was such a scarcity of buildings at all suitable for his purpose that there was practically no prospect of his finding what he wanted, yet he was led to what would seem to be just the right place, which he has secured at a very low rent. The specialist who had taken a great interest in Sr. Vieira's work for lepers, from the medical point of view, and had promised to afford him expert advice and assistance, died some months ago. Without him it was feared there might be trouble, as persons opposed to the work on religious grounds might seek to set the authorities against it, availing themselves of the pretext that no expert leprologist was connected with it.

"Sr. Vieira decided to lay the matter before the leading leprologist in the country, who also had shown a kindly interest in his work, with the result that the great man not only authorised the use of his name, but offered to coach one of the young Christian doctors collaborating with Sr. Vieira, and promised to visit the dispensary periodically, in a voluntary advisory capacity, though this means for him giving up the greater part of a day, let alone the expense."

Religious Liberty in Spain

No effort has been or is being spared to keep before our Foreign Office the unsatisfactory condition of religious liberty in Spain. The promise of General Franco, conveyed through the Duke of Alba,

and sponsored by Lord Phillimore in a letter to *The Times*, remains unfulfilled, and, unfortunately, the lapse of time proves disastrous to Protestant interests in Spain. In a recent letter to the Secretary of State for Foreign Affairs, Viscount Halifax, the General Secretary of the World's Evangelical Alliance, says (letter dated October 25th):—

"At the request of Lord Caldecote after consultation with your lordship I prepared and submitted to the former the enclosed Memorial, which, I understand, has been submitted to your lordship. Since this communication was made, which is some months ago, no information has reached us, and I am directed to inform you that within the last few weeks the representatives of the Protestant Churches at Sabadell received (on September 16th) from the authorities at Barcelona an order demanding that all these Churches should be closed forthwith, and were required to sign the order as evidence that this had been carried out. Practically there is no religious liberty in Spain at the present time, and I am directed further to draw your lordship's attention to the unequivocal assurance given by General Franco to the Duke of Alba, and through the Duke of Alba to Lord Phillimore, that 'complete toleration for all Christian communions in Spain will continue to be the policy and practice of the National Spanish Government.' This is contained in a letter contributed by Lord Phillimore to *The Times* on November 19th, 1937, which embodied one from the Duke of Alba himself making this statement on the personal authority of General Franco.

"My Council have noticed that your lordship has recently had an interview with the Duke of Alba, and it is their earnest hope that this matter may have been raised. In any case they wished me to express their earnest hope that your lordship will be able to act so that religious liberty in Spain may become once again the privilege of the numerous Protestant Churches, all of which have been, and are loyal to successive Governments, and only wish to continue work which in itself, through educational and other interests, has proved of the highest service to the State."

The following reply was received to the communication quoted above:—

"Foreign Office, S.W.1.

"9th November, 1940.

"Dear Sir,—Lord Halifax has asked me to acknowledge the receipt of your letter of the 25th October regarding the position of Protestant Churches in Spain and to inform you that His Majesty's Ambassador at Madrid has been asked for a full report. A further reply will be sent on receipt of Sir Samuel Hoare's answer.—Yours truly,

R. S. STEVENSON.

"The General Secretary,
"World's Evangelical Alliance."

Dutch Protestants Cling to their Freedom

During the course of August there was held a meeting at Amsterdam which was jointly organised by the two main Protestant political parties. Though it was held in a hall which holds 5,000 people, the speakers had to give their addresses three times in succession.

At a meeting of the Protestant (political) Party, held in Amsterdam, a former Cabinet Minister, Mr. Slotemaker de Bruine—who, it will be remembered is the President of the International Protestant League—said:—

"One group says: we desire above all the unity of the nation. If there are in our national life elements which lead to divergence, then these elements must be pushed to the background. The deepest spiritual convictions have a *raison d'être* only in case they can be subordinated to the national community.

"The other group says: the deepest spiritual principles of our life may not be suppressed. National unity, bought at that price, would be too costly. We desire to serve our own people with all our heart, but do not ask us that we should prefer national to spiritual values. This we cannot do.

"We here choose unconditionally for the second approach. We say to our people: take us such as we are. Do not ask us, for the sake of national unity, to eliminate from public life, that which is most sacred to us; you would impoverish your people. For the sake of our people, take us such as we are . . . Spiritual freedom has entered into our blood. I mean the freedom of conscience, freedom for the Church, for the school, the freedom for the Word of God, freedom to carry spiritual values into public life. For this is the most characteristic element in our national life. . . ."

Religious Propaganda in Germany

We are frequently being asked what is the present situation in Germany as regards the Christian Churches in relation to Nazism, and *vice versa*. The

following comments are taken from the *Weekly Bulletin* on the spiritual issues of the war, issued by the Ministry of Information:—

"One plank in the German propaganda platform, especially when the American audience is being addressed, is the attempt to prove that Germany is enthusiastically Christian and that the Nazi régime is friendly to the churches. Further evidence of this attempt appears in the magazine *Facts in Review* (Sept. 16), issued by the German Library of Information. It includes an article entitled "Germany's Attitude towards the Churches." This article refers to the charges against the Nazis in connection with religion, and says that "there has been no apparent interference by the German Government with the ritual or devotional exercises of either (Jewish or Christian) denominations." They say that "many responsible persons came to the conclusion, too quickly and without serious thought or investigation, that a régime hostile to the Church held the reins of power in Germany." The article says, "after a study of the situation, one is convinced that the present régime is not far wrong in claiming that never before has a government in Germany better served the true interests of the Church than the present." Then follow the usual arguments. The State, it is said, supports and supervises the work of the Church, giving it generous treatment so long as the clergyman devotes his entire time to preaching the Gospel, and does not interfere in politics. The unity of the nation necessitated the abolition of private schools, which would lead to religious intolerance and internal unrest. Religious teaching is to be given in the State schools but confessional schools are being abolished. The long lists of services announced in the newspapers are quoted as evidence of religious activity.

Certain facts need to be borne in mind in the face of such claims, e.g.:—

1. The Pope, speaking to the College of Cardinals on Christmas Eve, 1937, said: "We must call things by their right names. In Germany there is, in fact, a religious persecution. But for long they tried to make us believe there was no persecution. We know, however, that there is a grievous persecution and more even, that there has rarely been a persecution so serious, so painful, and so disastrous in its widespread effects."

2. In spite of all statements to the contrary anti-Christian propaganda is given a prominent place in official statements of Nazi policy, e.g., Goebbels, speaking at Berlin, March 29th, 1936, said: "Our leader becomes the intermediary between his people and the throne of God. . . . Everything which our Leader utters is religion in the highest sense, in its deepest and most hidden meaning." Herr Kerrl, Minister for Church Affairs, said on February 13th, 1937: "The primacy of the State over the Church must be recognised. . . . The National Socialist Party represents a positive Christianity. The question of the Divinity of Christ is ridiculous and unessential. A new authority, Adolf Hitler, has arisen as to what Christ and Christianity really are."

3. The bogus elections which have been held to decide whether church schools or community (Nazi) schools should be preferred have been marked by every form of blackmail and threat. (See "National Socialism and Christianity," N. Micklem, page 18.)

4. The youth organisations of the Lutheran Church have been handed over to the Hitler Youth. The spirit of the Hitler Youth can be easily assessed by the songs they sing. These songs are explicitly blasphemous when judged from the Christian point of view, e.g.—

"We are the merry Hitler Youth,
We need no Christian virtue,
For our leader, Adolf Hitler,
Is our redeemer, our intercessor."

5. The purely spiritual task imposed upon the clergy was so dissatisfying to them, that 800 pastors were imprisoned in one year rather than accept the Nazi conception of their function.

6. No responsible person denies that Christian worship continues in the churches of Germany. What is quite certain, however, is that these churches are being restricted and hampered in their work so that there is less and less chance of them becoming focus points of opposition to the Nazi philosophy and scale of values.

Protestant Festival in Switzerland

The *Swiss Evangelical Press Service* describes a recent Protestant festival held in Gossau attended by three thousand people. An address was given by Professor Emil Brunner, of Zurich, on the present position of Swiss Protestantism. He reminded his hearers of the heritage they had received at the Reformation, a heritage which consisted especially in the Word of God. He spoke of the widespread decline in religious

conviction and stressed the need for Christian families, Christian mothers to pray for their children, and teach them the faith. Christian householders who are brave as the Zurich reformers were." He spoke further of the need for "living congregations burning with zeal."

The President of the Swiss Protestant Federation, Dr. Max Wolff, of Zurich, spoke of the similarity of these days to those of the Reformation. Now as then, he said, men were seeking new sources of authority; our fathers knew from whence that authority must come. What they attempted they attempted in the name of God. "If we wish to save our democracy," he said, "and we do wish to do so, then we must draw our strength from the Gospel. If our church becomes once more really living then we shall need no increase in State control and no overweening Nationalism. Our new order comes from the great truths of the Gospel—there is no other source of such a transformation." The conference ended with the singing of Luther's hymn "Ein feste Burg ist unser Gott," as a confession of faith on the part of the whole assembly.

A Swiss religious leader writes: "What joy to receive your news. The long silence imposed by the terrible events of recent weeks is broken. Let us hope that the re-established contact will continue. I do not know how to thank you for the news which you sent and which is so reassuring. I am pleased to be able to make it known to our people that Christians are still united, that the English, in spite of the miserable events of June, have not abandoned the French Protestants, and that the churches show their affection to us Swiss. In Switzerland we feel more and more cut off from the rest of the world, it is weeks since I received any English religious paper. I should like to receive these papers which used to give us news and which we read with interest."

Another Swiss correspondent writes: "I am reasured by hearing the *truth* from *Radio Londres* each evening; it is the only nation which announces its losses and not only its successes like its two adversaries."

Nazi Pressure on Christianity in Scandinavia

Evidence is regularly coming to hand of the steady pressure being exerted in Norway by the Quisling (Nazi) party, especially of its attempt to control the organs of opinion and spiritual influence.

Religious services on the Norwegian wireless were an obvious danger point for the Quisling ideology, so the head of the wireless (*Dagsjefen*) declares that "religious broadcasts will continue but that they must keep to central religious themes so as not to risk any interference with the new social movement."

Persecution is not uncommon. The Salvation Army paper "Battle Cry" has been suspended for six months and its chief editor imprisoned for publishing a portrait of King Haakon in his paper (*Svenska Morgonbladet*).

There are, of course, those in the church who are willing to conform to the new order, notably Pastor Jerdle, who is anxious to bring the church into line as an active supporter of the Nazi régime. He asks for consistent preaching of "religious and eternal truths adapted to harmonise with the events of the times." (*Times*, 21.10.40.)

That the Christian Church in Norway is not entirely deceived is evident from a letter in the *Frits Folk* (10.10.40) where a correspondent complains that "many Christian people imagine National Socialism to be hostile towards Christianity. Why does not a word of explanation to the contrary come from the highest church authorities, for instance, from the church primate? Or have the old fallen idols meant so much to them that they sink down in despondency, forgetting their real calling. If that is the truth it shows a defect in the church's fabric. We are waiting for words spoken in the consciousness of responsibility."

The news from Denmark is of a somewhat different character. Here the characteristic feature is an attempt on the part of the Nazi party under Clausen to proclaim themselves as champions of a Christian Denmark. Hoardings in Copenhagen have been plastered with posters in support of the Nazi party which promises to maintain Denmark as a Christian country. Their posters carry a picture of a well-known church, a point which is noted in the Christian paper, *Kristeligt Dagblad*. (1.11.40.)

Czechoslovak Spiritual Freedom

Dr. Edward Benes sent a message to the Commemoration Service at St. Martin-in-the-Fields, London (October 28th), from which we quote the following:—

"I was very delighted to hear about the special united service at St. Martin-in-the-Fields in which the Archbishop of York will

preach the sermon. We have been already indebted to His Grace for many previous acts of friendship in which he stressed the necessity to the Czechs and Slovaks of the restoration of the independent Republic. As he has consented this year to participate in a religious service, which will be devoted to intercession for the oppressed and persecuted nation, I wish to express my cordial thanks to him and to the Anglo-Czechoslovak Christian Fellowship which is organising the service. We shall never forget that His Grace, as one of the most prominent dignitaries of the Church of England, has rendered us this immense service which will manifest before the eyes of the whole civilised world the justice of our cause. The Czechoslovak nation will be free again, for the moral order of the Universe, promoted by the creative activity of divine Providence, is on our side. It is to the great credit of British Christendom that the necessity for the freedom of Czechoslovakia and for a happier future for the commonwealth of liberated nations has been so profoundly felt by the leading Christians in the United Kingdom and throughout the British Empire."

We cordially welcome news of the progress of the Czechoslovak Christian Fellowship in this country, in which the World's Evangelical Alliance is actively interested. A Scots-Czechoslovak Christian Fellowship was founded last month in Edinburgh by a unanimous resolution of the representatives of the Church of Scotland, the Free Church of Scotland, the Reformed Presbyterian Church, the Congregational Church, and the Episcopal Church of Scotland. It has identical aims with the Fellowship recently founded in England. The Rev. Dr. E. J. Hagan was elected Chairman and the Rev. Robert Smith Hon. Secretary of the Council. This new religious Society will develop those intense contacts which the Scottish Christendom had already for centuries with Protestants in Bohemia, Moravia and Slovakia.

French Protestant Declarations Dr. Marc Boegner, President of the French Protestant Federation, gave a radio message to his fellow-countrymen which was moving in its firm sobriety. Associating himself with the words pronounced on a recent occasion by the Archbishop of Bordeaux, he emphasised that the first act of the French in this painful hour must be an act of repentance. Christians must not, however, turn to-day against those who have deserted the faith, and make them bear all the weight of responsibility: rather must they accuse themselves and acknowledge their own failures as Christians and as a Christian Church. Dr. Boegner exhorted the French people to return to the living source of faith, to re-open their Bibles, to prepare in dignity and labour for the motherland, so that the children of their children may know a healthy, great, and Christian France.

The following words are taken from an editorial in the French Protestant periodical, *Evangile et Liberté*:

"We do not wish to look for scapegoats, to scourge men, groups, or parties. We know very well that there have been terrible responsibilities, errors, mistakes heavy with tragic consequences, even crimes. . . . It is not our task to single them out for public condemnation; but it is the task of a Christian periodical to go back to the source of the errors which have led France to disaster.

"It was a practical materialism, a thirst for gain and pleasure, which took more and more open hold upon all classes in society, in consequence of the progressive ruin of the beliefs and ideals which generated moral strength, self-forgetfulness, and self-sacrifice. All that people had come to ask of life was the biggest possible amount of personal or family satisfaction. The State was to replace the fallen gods. . . .

"No, indeed, misfortune does not simply rise from the dust. It has its roots in the depths of the heart, and it is for each one of us to ask himself how he has contributed to create or maintain the atmosphere from which the misfortune of France has come. When that has been recognised and confessed in all sincerity, in all personal and collective humility, we believe that we can add that France did after all deserve a better destiny. There is nothing in this phrase like a complaint against God, for we write it in consideration, not of the divine plane, but of the strictly human plane of history. France deserves better, for in spite of its errors and faults, it represents an element in the play of forces in the world which cannot die, a light which in spite of eclipses, cannot be put out. In the true soul of France there is something which the world needs, and whose disappearance even those who have conquered us will one day regret. . . ."

Reunion Notes

"In things essential, unity; in things non-essential, liberty; in all things, charity."

German Christians and the War

The history of man since the Fall is a history of war and of war lords. Nimrod, Pharaoh, Sennacherib, Nebuchadnezzar, Xerxes, Alexander the Great, Napoleon, and others less famous, at once occur to the mind. It is interesting to notice that usually these proud men were humbled *during their lifetime.*

From Gen. x. to Rev. xix. we see armed hosts, invasions, confederacies, rebellions, defeats, victories, conquests, which mark the path of man in his present condition, and will do so till the One called "Faithful and True" appears on the white horse, with the armies in heaven following Him upon white horses, clothed in fine linen, white and clean; His name "King of Kings and Lord of Lords." He comes not as to Bethlehem, but for war—carefully read Rev. xix., distinguishing between the rider of the white horse there and the one in Rev. vi. 2—prior to this scene a war lord is yet to come "in his own name" (John v. 43), who will head up the mighty hosts of unregenerate man.

A solemn position of spiritual things is essential to-day. It was believed, perhaps by a majority of nominal Christians, that their "Christianity," culture, education, science, etc., had so marvellously improved mankind that selfishness, lust for world domination, cruelty, and bitterness were banished. No nation has so widely claimed superiority, through her professors and her Press, as Germany, and now we see the deplorable result. Can it be accounted for? Easily! When will man learn that the carnal heart is unimprovable? that regeneration is as necessary to-day for the cultured as for the heathen? "Ye must be born again" admits of no exception.

Nazism does not represent all Germany. With feelings of respect and sympathy we regard our fellow-Christians in Germany. Many there are, truly members of the one Body of Christ, not professors only, but possessors of the Eternal Life which is in the Son of God. To them, difficult as it is, it is in our hearts to send brotherly greeting. They surely know or will yet learn and deeply regret how far their own country has departed from the Faith, and from the path of righteousness, accepting, too readily, false teaching concerning the Word of God and its unchanging vital truths, with the inevitable results.

The writings of Bernhardi, Neitzsche and others not only prepared Germany to bear the enormous armaments which during the last fifty years and more have been accumulated by land and sea and in the air, but they have trained the minds of millions to accept the Nazi theory that "Might is Right," and that treaties are of no value except in so far as they selfishly promote the ends and aims of Hitler and his apostles, who are prepared to violate every solemn promise under supposed stress of circumstances.

How far are this trouble, this iniquity, this insensate lust for war, against all the principles of freedom and righteousness the direct result of more than a century of German "criticism" and of undermining of the authority of the Word of God? Germany has taken the lead in this and is now suffering; and will yet suffer, the consequences.

Nietzsche—The Influence of a False Philosophy

How far an exponent of philosophy makes his age or his age makes the philosopher is a problem as old as human reflection. Man is made by his environment and man makes his environment. The spirit of the times gives rise to emphasis on a certain line of thought, and this emphasis in its turn makes that line of thought current and widespread among the people of the age. Nietzsche, like other philosophers whose names are on the lips of people in Germany and other countries is, perhaps, more quoted than read. In Germany Nietzsche was considered a prophet of the future, and his false philosophies and writings have become the inspiration and the impetus of to-day. He spoke to a people who had become conscious of their place in the world and looked forward to possessing much greater power, even world domination. Nietzsche addressed a nation proud of its philosophical skill and attainments, and he wrote as he wished, that the power to think and to act should be carried into practical

channels. He shared the dreams of empire builders, and saw the future founded upon pillars that would by their adamantine hardness and great solidity arrest the moth and rust of time, and give humanity an object lesson of the "Will to Power," realising in itself the greatest nation the world had ever seen. To attain this end, according to Nietzsche, a break must be made with the religious past, a new orientation of religion must be accomplished.

Christianity for Nietzsche proclaimed a servile morality—a morality that offered rules of conduct fitted only for slaves. He held and wrote strongly that "in itself truth is not power, let the rhetorical rationalists say what they may. On the contrary, it must place on its side force or place itself on the side of force, as if it does not it will perish for ever." He argued that the teaching of Jesus about the love that suffers and forgives wrong, that endures and offers no resistance, is servile, and turns the morality that should be adopted in a wrong direction.

This, according to Nietzsche, is the morality of the slave. The morality of the master is to subject all things to himself, to make power the end of all life, and to be a superman so strong and self-contained in his efficiency that all men and all things must subserve him. The message he gave may be summarised in words that might have been written by himself: "Ye have heard how in old times it was said, Blessed are the meek, for they shall inherit the earth: but I say unto you, Blessed are the valiant, for they shall make the earth their throne. And ye have heard men say, Blessed are the poor in spirit: but I say unto you, Blessed are the great in soul and the free in spirit, for they shall enter into Valhalla. And ye have heard men say, Blessed are the peace-makers: but I say unto you, Blessed are the war-makers, for they shall be called, if not the children of Jahve, the children of Odin, which is greater than Jahve."

Nietzsche and Hitler

This is the tone of the ethical philosophy that has taken possession of Hitler and his apostles, who, although they may not have read Nietzsche, have drunk of his spirit. Might is right; power is the end of all willing, and the super-man, the super-state the goal of all right patriotic living. Morality has ceased to exist. Nietzsche showed himself non-moral, and his whole teaching that what ordinary men consider to be the basis of morality he did not hold. He hated Christianity, and proclaimed the doctrine that the earth is for the strong, the capable, the few. He saw before the race a mighty stock of men, self-assertive and full of vitality. He wished to occupy a sphere where good and evil do not exist and all things assume a different value in terms of force and might. He condemned meekness and self-sacrifices as imbecilities. Self-exaltation should be our ideal, and we should crush under our heels the cringing herd of weaklings who possess the world. Open his writings where you will and you will discover the same rebellion against Christian ethics and the teaching of our Lord. For him the Ten Commandments have no value—they should be broken in pieces if the new age is to be worthy of its opportunities. He suffered much; he lost his reason in the end; and if it were not for the extraordinary forceful brilliancy of his writings and their appeal to the animal that is within us, he would not be read by men under even the remote influence of Christian morality.

The mood of Nietzsche has found its way into the thoughts and aspirations of German youth and people generally. Germany apparently believes in her mission to spread German culture and to be the great power in the world. Germany by war and by the exercise of the craft of the super-man has worked herself into a position of power and influence in Europe. In her outlook Germany arrived at her strength at a time when other nations had divided the earth between them. Her growing population found no place in the sun under her flag, and in consequence it has had to settle down under foreign flags and lose the link with the fatherland. German thought and criticism has applied a corrosive acid to the supernatural side of Christianity. With the passing the supernatural the respect for the ethic of Christ has passed away and a people have arisen ready to share ideals that are opposed to the Gospel. The doctrine of "might is right" has supplanted that of "right is might." The power of truth to prevail is forgotten in the presence of the might of the mailed fist, and a nation that has produced some of the greatest and most stimulating of thinkers has become the servant of a philosophy that is anti-Christian, and a militarism which is materialistic and the negative of civilisation.

Cross or Swastika? The more that we look into the writings and teachings of men like Nietzsche, like Bernhardi (another advocate of force as the only true principle of authority), the more we are driven to the conclusion that nothing but the Gospel of the Lord Jesus Christ can ever produce that true peace and spirit of unity for which the World's Evangelical Alliance stands. Love and peace can never prevail among the civilised and enlightened nations of the world until the teachings and example of our Saviour and Lord are really taken as the central force by which national as well as personal life are to be ruled.

"Unum corpus sumus in Christo" is the only motto by which civilised humanity can be properly governed, and for this all members of the World's Evangelical Alliance must now be pleading ceaselessly, both with God and with their neighbours; and by "their neighbours" we mean all who will listen to their words. We would entreat, therefore, as a Christian body, (1) for real humility and unity of all classes and parties, in upholding the King and his Government in this time of national crisis; (2) for more Prayer and united Prayer, for victory and a righteous peace; (3) for true and practical effort to assist the needy by any sacrifice that may be required, whether in regard to money or labour, and as touching friend or foe. Every true Christian must now become, not only a man or woman of Prayer, but also a self-sacrificing donor of whatever is required and can be given.

These notes are written as we celebrate our Christmas Festival, when we seek to communicate by works of love and goodwill the advent of the "Prince of Peace," who came to express God's love to the world and to give His own life as a Ransom for *enemies*.

The Roman Mischief-Maker We make no apology for presenting to our readers at this time an article on "Rome and Mixed Marriages." This is but one of the mischievous influences of Roman Catholicism and Papal Decrees tolerated in this Protestant country, even though opposed to its customs and laws. The leaders of the Christian Churches are either keeping a blind eye for ecclesiastical reasons to the state of things, or they are entirely misinformed or misled as to the true position. The Archbishop of Canterbury prefers to sign some new manifesto or call to prayer in company with the Cardinal Archbishop of Westminster than to affix his signature of approval to the Universal Week of Prayer, an attitude which his Grace consistently maintains year by year. The heads of the Free Churches, in the person of their elected Moderator, too, apparently overlook the fact that Cardinal Hinsley, and all he represents in his dignified "Catholic" Office, breathes the air of anathema (as he must do) on everything Protestant, although in company with leaders of the Protestant Churches. Notwithstanding numerous letters to the Press since the present war broke out, we have never yet seen a communication from Dr. Hinsley which placed any other interpretation on "the Church" than that which is or might be applicable to his own Church, as being the one and true Church of Christ on earth. We do not altogether blame the Cardinal, nor do we reflect upon his sincerity; it is just fact that Romanism is bound to create and disseminate mischief in the presence of Protestantism because it is the great mischief-maker, and must continue to be so in spite of all niceties, even of approach to or co-operation with those outside the Roman Communion.

The Vatican's Silence A Canadian contemporary, the *Evangelical Christian*, has recently been giving prominence to the subject (and danger) of "the deadly peril the British Empire is in from the subtle machinations of Rome." It says:

"One of the most pathetic things that has to be recorded in the history of these times is the failure of the Pope to speak with the slightest authority in the crisis. It is true he has made one or two utterances, particularly where Roman Catholics were concerned, such as in Poland, and has made an appeal to the warring nations to exercise humanity in the conquered countries. To-day his voice is not heard. Italy has entered the war, and entered it, one would not be surprised to learn, with the Pope's blessing and benediction. So long as it was Britain that was to be fought there was not likely to be much outcry when Italy declared war. It would not at all surprise us to learn that there was an understanding between Mussolini and the Vatican regarding the division of the spoils when the time to divide them came. One thing certain will be that Italy will claim Palestine, which

will place the Pope in control of the sites of the Holy Land. To-day the Vatican is completely silenced, and even its official organ is suppressed. What a spectacle for angels and for men. The self-styled vicar of Christ has made no effective protest against the cruelties that have been committed, and has never yet named either Germany or Italy as aggressors in the horrible carnage that decimates the world. That, we believe, is quite in keeping with the rôle the Vatican will play in these last days. Out of the present welter of blood and sorrow Romanism will emerge with increased prestige for a short time, until the nations finally turn and rend it asunder, and destroy the whole rotten system and its superstitions for ever. Such, apparently, is the fate reserved for it in the Word of God. With the crashing of Babylon political will topple over Babylon ecclesiastical, as these apocalyptic judgments near their close. The Pope might have had some influence upon the affairs of men had he spoke in repudiation of the crime that has blackened the pages of history as has no other. His condemnation is, that in the direst hour of human need he had no denunciation for the enemies of mankind. Too busy considering the political aspects of the situation, and what the Vatican was to get out of it, he has ceased to be a spiritual force in the world. He will yet be the tool of Dictators and be destroyed by them in the end."

Victory and After

We welcome any help at this time from those able to distinguish the precious from the vile, and to lead us to the green pastures of spiritual foresight and vision. We have quoted in these pages from time to time the Bishop of Norwich, a Vice-President of the World's Evangelical Alliance, in helpful Press articles on the war and its issues. Now, in the *Sunday Times*, Dr. Pollock speaks on "Victory and After," and says:

"We are being urged to make ready for the peace issues when victory has been won. The recollection of what happened after the last war was over causes a special anxiety about the end of this war. The questions now go deeper and spread more widely; for the very foundations of civilisation have been shaken. In the last war some nations could stand outside the conflict and confusion. To-day no nation can really be a neutral, either politically or economically.

"In searching for after-the-war plans we are checked by the fact that no one can foretell in what state the war will leave our country and other countries; though we need not assume that discontinuity will expel all steadier development based on the past. We can make no political, no religious prophecy.

"We often speak of the old Hebrew prophets as if their main task was to foretell the future. It was not. Their real business was to proclaim the will of God, to forthtell His purpose; their forecasts were incidental. God's purpose does not change, and is always one of righteousness, however much the map of the world is altered with its Governments traced upon it.

"We now need prophets who will make it plain even to careless people that any secure civilisation must be Christian civilisation. Christianity is not just a heritage from the past. True, indeed, is it that its roots are firmly planted in the historic past. It is not a sentiment, an aspiration, a ritual, a philosophy; it comes to us from Christ Himself with all the assurance of the facts of His life, death, resurrection, and ascension definitely located in place and time.

"But this does not mean that Christianity is a retrospect, with the Christian level it once initiated, now perhaps sinking, while its light wanes. It is not a method of life which Christ propounded long ago. We cannot have the results of Christianity without the presence of Christ among us now. The living Christ must give His guidance to-day and the power to follow it. It is perilous to suppose that Christianity will survive in the world if He, its source and strength, does not day by day reinforce it.

"The Gospel which Christ brought is eternal, and those who listen to it will be able to adapt it to any situation. Christ's teaching is always relevant and always in place. His interest is with the whole man and the whole of human life. The best plan for reconstructing the future is for us to turn to Christ now, so that we may learn from Him the true value of life and catch His spirit of service.

God works through human agents. We shall want men and women to discover and interpret His will for the new world. But, like soldiers, they must be trained now and secure their equipment. In this spirit we can look ahead, while remembering that mere talk is out of place when our first duty is to win the war."

Greek Primate's Call to World Churches

The Archbishop of Athens, Primate of Greece, encouraged by messages received from the Archbishop of Canterbury, the Bishop of Gloucester, and others, has addressed a message, on behalf of the Orthodox Church of Greece, to all Christian Churches throughout the world enlisting their sympathy and support for the Greeks in their fight for liberty. After exposing the unprovoked and covetous attack of Italy on Greek freedom and independence, Archbishop Chrysanthos says:

"Small in stature yet stout in spirit, Hellas has now for many days taken up the sword to defend her soil against the wicked assault of her great neighbour.

"Fascist Italy has indeed forgotten that from our land proceeded the Holy Fathers who first gave her the light of the Gospel and fed her with the milk of true reverence. Yea, she has forgotten that from these shores in after years went forth those men who dispersed the dark clouds of the night of the Middle Ages and, as in a fountain of regeneration and renewal, baptised her anew in the spirit and culture of Greece and led her back to paths of light and truth.

"Italy long ago turned aside from these thoughts and gave herself up to a multitude of pretences and provocations, even as the wolf in Æsop's fable, desirous of devouring the lamb. At the great Christian festival of the Holy Mother of God she turned gladness and joy into bitterness of mourning when she destroyed the cruiser Helle which was taking part in the peaceful rejoicings. Even so, the Greek people, turning away from the provocation of those whose heart was bent on working evil, suffered their pain and bitterness in silence.

"Then Italy, hiding her murderous blade beneath the sable cloak of night, bore down upon our Fatherland, coveting utterly to destroy that freedom and independence which was won and preserved at the cost of so much blood. And thus, day by day, from the air she strikes at the defenceless inhabitants of unprotected towns and villages and destroys the temples of God. Such is the iniquity against which the army and the people of Hellas are striving in their gallant fight for liberty.

"The Church of Greece feels that it is its duty to arraign before Christian churches throughout the world this wanton and godless onslaught of fire and destruction on the part of Fascist Italy; and it is sure that you of churches bound by those common ties of fellowship which ever unite members of one body will rise up in your indignation and denounce these shameful acts, seeing in them indeed the uprooting of all law, human and divine.

"They are an aggressive challenge, an insufferable insult, to the decency of all free peoples.

"The Church of Greece entreats you that, moved with the zeal of Christ, you may lift up your voices in protest and stir your peoples to indignation of a measure equal to the offence, so that all may learn to look upon the despoiler as their common foe and stand forth as a mighty shield before those that suffer injustice.

"Let them defend the ancient and unassailable principles of the Christian faith. For these principles—Justice, Freedom, Truth and Love—our Lord gave His life, and He established His Church to guard them and to watch over Christian civilisation. Let us pray with all the strength that is granted to us, that the Lord may cause the furious ragings of the nations to cease and give back to the peoples of the earth the freedom, peace and blessings of His Kingdom."

The Government and the Moslems

The Council of the World's Evangelical Alliance have presented a strong protest to the Chancellor of the Exchequer against the proposed grant by Parliament of a sum up to £100,000 for the establishment in London of a cultural centre for Moslems, which we understand is to include a mosque. This is a matter which seems to be pervaded with some mystery, and at the time of writing we are without replies to correspondence in official quarters, or further information. In the meantime we quote a letter from a correspondent to the *Record*:

"Our Government represents a nation that is officially Christian—a nation which has been one of the foremost protagonists of the spread of the Christian Gospel to the heathen, the Jew, and the Moslem in all lands. It has done this because it has responded to the command of Him, who is the Saviour of all men—the Way, the Truth, and the Life; and because it believes that the heathen are living in darkness, that the Jew has an incomplete idea of God and that the Moslem has an in-

complete and in many respects an untrue conception of God.

"This being so, one is amazed to think that Lord Halifax and others, outstanding Churchmen, Christians, and believers in missions, should on the one hand support the effort to convert the Moslem and on the other actively support the propagation of the Moslem faith in this country. Many of our own people already possess a sufficiently low idea of womanhood (to mention just one factor) without the encouragement of an active faith which keeps millions of women the world over in abject misery and teaches a way of life which is opposed diametrically in many respects to the teaching of the Prince of Peace.

"It would be one thing to show a sympathetic understanding of the desire for such a cultural centre—it is surely quite another to utilise the funds of a Christian public to swell the coffers of a body already fabulously wealthy and who will use it against the best interests of the donors.

"Must we sell our soul to the god of diplomacy?"

Refugees and the Christian Conscience

We have received a leaflet published by the Christian Council for Refugees from Germany and Central Europe, written by Viscount Cecil of Chelwood. Copies can be obtained from Bloomsbury House, W.C.1 (1d. each). The great number of aliens in this country is and must continue to be a matter for effective steps to avoid the abuse of hospitality and to protect national interests. Foul treachery has brought Norway, Holland and other European countries under Nazi servitude, with the loss of national freedom and independence. Except for stringent rules and regulations, this might happen in this country, but, all will agree, refugees as such are entitled to prompt consideration of their circumstances and needs. A feeling is about that some have suffered too long, and even unnecessarily, through internment, but we make no Editorial complaint of a matter which must necessarily, owing to the state of emergency and war which exists, be complicated, and difficult to adjust. Nevertheless, everything should be said, and done, for the honest and needy refugee of every creed and race. We quote Viscount Cecil:

"Refugees are those who have fled from their own countries and have come here or to some other country to save their lives and liberty from their enemies. Flights of this kind have taken place often in history, and it has been one of the boasts of our country that we have always been ready to receive such victims of persecution. When, therefore, the revival of nationalist tyranny took place in Germany and other countries, it was natural that some of its victims should come to England, even before the war.

"Owing to the crowded state of these islands, we were not able to receive very many, but those who came enjoyed at least freedom and justice. Then came the war, and more people reached our shores not only from Germany and Italy, but especially from those countries conquered by the dictators, such as Austria, Czechoslovakia, Poland, and later Norway, Denmark, Holland, Belgium and France. . . .

"A refugee, whether he comes in peace or war, is a stranger seeking shelter in our land. He is a human being—one of God's children—and, as such, entitled to justice and kindness just like other human beings. True, if the refugee constitutes a danger to our fellow-countrymen politically or even economically, it is right that the State should take whatever precautions may be needed to protect its subjects. With that reservation, foreigners have morally the same rights as natives, and it is on that footing that their treatment must be considered, not only by the State, but by every one of us."

The Council of the World's Evangelical Alliance cordially invite all who receive this issue of EVANGELICAL CHRISTENDOM who are not already Members or Subscribers to become such, and thus to assist its development and important National and International interests. All desiring thus to co-operate are asked to forward their names to the General Secretary at The Alliance House, 19, Russell Square, London, W.C.1.

World Mission Notes

Livingstone Centenary Commemoration

An outstanding feature of Missionary and general interest during December was the commemoration of the Livingstone Centenary arranged by the London Missionary Society on December 8th. Livingstone was not only a missionary, but an explorer and pathfinder, a liberator, and withal a doctor. His early associations with the L.M.S. were followed by a unique setting of high qualities of statesmanship. His name and great work in and for Africa will ever live and inspire generations unborn. *The Times* devoted a leader to his memory, and had it not been for the stress of war restrictions a larger audience would have been available for the Centenary Celebration Meeting in Livingstone Hall, over which the Archbishop of Canterbury presided.

L.M.S. War Declaration

The directors of the London Missionary Society issued during November a "Declaration" full of sound common-sense, and conveying inspiration beyond the circle of the L.M.S. supporters to whom it is addressed. It reads:

"In reviewing the position of the Society's enterprise after twelve months of war, the directors are constrained both to give thanks to Almighty God for His blessing throughout the year, and to renew their determination to continue the task He has entrusted to them. They thankfully record that, notwithstanding the disturbances of war, the work of the Society has been going forward without intermission in every field of its service. Missionaries have sailed, though at irregular intervals, and new recruits have been appointed, and the churches in the field have continued to bear their witness and to build up the world-family of Christ's people. The two areas of anxiety have been China and Madagascar, and the directors have been concerned for the welfare and safety of their workers in both these fields. They are glad to be able to report that in these, as in all other fields, the missionaries of the Society are safe and their work is being steadily maintained.

"The directors gratefully acknowledge that, under God, this service has been made possible by the loyal and continued support of the home churches in spite of unexampled difficulties. The directors offer their brotherly sympathy to the churches whose premises have been damaged in consequence of the war or whose work has been interfered with by evacuation, especially in the defence areas. At the same time the directors express their admiration for the magnificent spirit that has been shown by the churches and their determination to maintain their work and witness. They gratefully acknowledge that contributions to the work of the Society have been forthcoming throughout the year, and that the effort to remove the war losses of last year is meeting with a splendid response. Fortified by these evidences of God's presence and approval the directors invite the churches and auxiliaries to join with them in 'giving thanks to God, and in re-dedicating themselves to the task of offering the Gospel to a stricken and bewildered world."

The Bible in the World

The organ of the British and Foreign Bible Society, ably edited by the Rev. J. A. Patten, the Society's literary superintendent, is always full of seed thought as well as information concerning the remarkable progress of the work of the Bible Society. Another publication which deserves high praise is the new "Popular Report" of the Bible Society, which is indeed a heartening report for these anxious times, offering further evidence that the Bible, which is "the Word of God," "liveth and abideth for ever." The report is entitled "Every Man's Book," which recalls a saying "Men praise the Bible, and do not read it." Those who read the report must surely be turned into readers of the Book itself, which embodies a portrait of King George VI, together with His Majesty's message concerning the reading of the Bible. A remarkable feature of 1940 was the large Bible circulation effected by supporters of the B. and F. Bible Society and associated organisations in European countries, including Germany, France, Poland, Czechoslovakia, Austria and Italy.

Missionary Work Among the "Gauchos" Sailors

Rev. A. O. Neve, who is a warm member of the World's Evangelical Alliance, and the agent of the Bible Society in Argentina, sends home a most interesting account of an endeavour to give to

each of the men of the ill-fated *Graf Spee*, now interned, a copy of the German New Testament. Here is Mr. Neve's report:

"Our efforts to reach the men of the *Graf Spee* have not been without some success. We were unable to do anything for them while they were in Buenos Aires, but now they have been sent out in small parties into the provinces for internment. Those in Mendoza have been visited by Mr. and Mrs. James Taylor, of the Brethren Assembly. We have supplied Mr. Taylor with a number of German New Testaments and Gospels. Mr. Taylor has kindly written of his visit and I cannot do better than quote from his report.

"Having received a grant from the Bible Society of seventy-five New Testaments and Gospels in German, I went to visit the sailors of the *Graf Spee*, accompanied by my wife and the Adjutant of the Salvation Army.

"There are about a hundred sailors billeted in Mendoza, and they occupy eighteen departments of the 'Casas Colectivas' or block dwellings belonging to the municipality, situated about half a mile outside the city at the foot of the mountains. The sailors, who receive three pesos a day from the Government, have to manage for themselves; and we saw them cooking, cleaning, tailoring and laundering in true sailor fashion. They are all young, between eighteen to twenty-five, and the great majority, if not all, are single men.

"We got permission from the official in charge to distribute our books and to call on each department. My wife speaks German, and had to do nearly all the talking, as the sailors knew very little Spanish. In each department we left at least one New Testament and several Gospels and they were on the whole very well received. Most of the men professed to be Protestants or Evangelicals, while some were Catholics, but some admitted that they had forgotten about religion. Several said, 'Oh yes, I used to read the Bible when I was at school.' Only one said that he had a copy with him.

"We met all classes—the indifferent, the interested, and the objectors. Some expressed real gratitude for the books, and one said, 'These are the books we need, for we have forgotten all about God and what it means to be holy.' Another, the last sailor we spoke to, simply refused to take a copy and, on being told that it was God's Word, he repeated, 'The Word of God,' as if he had never heard of it and did not want to hear. But on the whole the books were well received, and we can but hope that these young men, so full of life and strength, will take up and read portions in their leisure time, of which they have enough and to spare."

Sad News from Japan

The *Outlook* of the Church Missionary Society conveys the following information, which is sad reading:—

"The news from Japan as we go to press is such as to sadden the hearts of all who have prayed and worked for the Japan Mission. By the time these words appear in print the resignation of the English and American bishops will be an accomplished fact. All our missionaries, including the women, will be debarred from holding any office in the Church, and possibly even from attending worship with their Japanese fellow Christians. The Church has decided "immediately" to become independent of financial aid from abroad.

"For many years past our missionaries have lived and worked for the day when their services would no longer be required by a self-governing and self-supporting Church; but that all this should be brought about by the propaganda of a militaristic nationalism appears to be a heavy blow for the future faith and order of the Church. To those who have experienced the innate friendliness and gracious welcome extended to them by Japan in the past it seems almost incredible that English women missionaries who have given thirty and even fifty years of self-sacrificing service to her, should to-day find their homes subject to the attention of riotous mobs, and that plans should already be on foot for the evacuation of most if not all of the men missionaries.

"If the National Christian Council of Japan has its way, a union of all the Protestant Churches, including our own, in one amorphous body will be effected without any opportunity of safeguarding the purity of the faith, and merely to celebrate the 2600th anniversary of the founding of the Japanese Empire.

"We can but ask the earnest prayers of our friends for our sorely disappointed missionaries and for our Japanese brethren, especially those who may be called upon to suffer if they stand fast in the faith and refuse to betray their Saviour and their Lord."

Another Missionary Declaration

The Zenana Bible and Medical Mission, which represents women's work in India on (may we say?) Alliance lines, has issued a New Year message of hope and faith in God's plans and purposes, despite the "evil deeds of men and the oppositions of Satan." The message is based on Luke ii. 14, and says:—

"It is a great blessing that the evil deeds of men and the oppositions of Satan utterly fail to mar the settled purpose of God. The war, with its hatreds and strifes, with its cruelties and sufferings, does not at all destroy the three realities of the message of the heavenly host. These three abide even though it seems as though their opposites predominate. A territory in Europe, as large as India, is torn and rent with war, ground down under cruel heels. Yet the glorifying of 'God in the highest' goes on, the 'peace of God which passeth all understanding' still spreads in the hearts of men and women, and 'goodwill is still being shown toward men by God, and by men to their fellow creatures, suffering and needy.

"Not least do these three combine in the missionary enterprise to-day.

"Our heart purpose is to bring glory to God who ever lives in highest heaven.

"Our main activity is to make known the message of peace through Jesus Christ.

"Our methods are those that show goodwill to men in deeds of loving service, but far more seek to proclaim by life and lip the good will of the heart of God in His love to sinners.

"We pass this on as a message to our many readers, especially as some we know have sorely suffered through this terrible war. It is just because so much seems against us in our personal concerns, our homes and our work for India, that these three abiding realities concerning God are a message for us—

"Glory amid the darkness; peace amid the conflict; goodwill amid the hatred and animosities of men,

"Though all earthly things be shaken; though we lose what has seemed so precious on earth, yet the glory of God is undimmed; the peace of God continues to flow as a river; and the goodwill of God, which means every attitude and expression of His love for us amidst our sufferings, abides unchanged."

Missions and the Jews

The Jew is at last receiving from the Church some of the attention he deserves. He is the real cosmopolitan who finds a home everywhere and still preserves his national characteristics as well as his faith. Unfortunately he is fast drifting from his moorings towards agnosticism, and if he is to be saved from godless hopelessness he must be won for Christ. The thirteen and a half million of Jews are now open to Christian influence as they never have been. Recent events have shown them that Christians wish to treat them fairly. The effort to restore to them the Holy Land has quickened their imagination and enlarged their sympathies.

The Past and the Future

We have in the past used direct evangelisation and our work among Jews has been to a very large extent among the lower classes. The marvellous intellectual gifts of the Jew have provided the Church with many hundreds of zealous workers and have placed as Christians in high positions the descendants of converts. We need to-day to make our mission broader, and to provide the missionary organisations with fully equipped Jewish workers, carefully trained to meet the varying needs of the field, which presents problems that bristle with difficulties. A great many Christians look on Jewish Missionary effort as a hopeless waste of time and money. We know it is not waste. God has blessed the work of His servants, but in the presence of changes that have occurred we are called upon to co-operate all our attempts to reach the Jew and to make the best use of the material God has given us for meeting the situation.

BEQUESTS

The work of the World's Evangelical Alliance at home and abroad is of so important a character, and the need for legacies so urgent, that it is hoped many will make arrangements for the carrying on of their interest in the work by making provision in their Wills for a Bequest to the Alliance. Care should be taken in regard to correct description of the Alliance—"The World's Evangelical Alliance (British Organisation)."

Books Worth Reading

WOMEN OF THE BIBLE. By H. V. Morton. (Methuen. 5/- net.)

Those familiar with Mr. Morton's earlier volumes know their author as one who has not only visited Bible lands but has seen and can write about what others could not describe. Moreover, Mr. Morton has read his Bible, and throughout his writings there is a welcome adherence to Bible facts and narratives. The women of the Bible form a long line of immortals, whose deeds and words are on record for admonition as well as inspiration and instruction. Some of these are included among God's heroes, as mentioned in Hebrews xi., and all constitute a remarkable female portrait gallery, some of them hung "on the line" and portraying features which arrest as well as fascinate. Mr. Morton does not treat his subjects for their evangelical qualities, although there is much to be learned from his volume helpful to evangelical interpretation. The reader will find new light focused upon old subjects and stories—of Eve, Sarah, Rachel, Rebekah, Rahab, Jezebel, Delilah, Deborah, Martha and Mary, Salome, Mary Magdalene and others. There are other volumes treating upon the women of the Bible, but this one is unique, and may well be used as a commentary, giving renewed interest to the Bible itself.

MY NAME IS MILLION. The Experiences of an Englishwoman in Poland. (Faber & Faber. 8/6.)

After reading this volume we have wondered whether we ought to recommend it to the average reader. We have no hesitation, however, in doing so—for, to borrow another review, "it is at once the finest and the most terrible book about the war (in Poland) which has been published." The writer wisely preserves anonymity, though the reader is permitted to know she is an English novelist, married to a Polish officer, and residing until forced to flee in Warsaw. Tragedy and pathos are to be found on almost every page, and the narrative as a whole fills the reader with horror and detestation of the barbarian hordes and mechanised forces of German Nazism. The volume should be read, and now, by all who remain unconvinced that the German treatment of Poland and the Poles—including the cruel and treacherous stab-in-the-back of Russia—not only cries, and will continue to cry to God for vengeance, but constitutes a crime unparalleled in the history of the world.

MEMOIRS OF MADAME PILSUDSKI. (Hurst & Blackett, 10/6.)

Anyone who has visited Poland and stood by the resting-place of Marshal Pilsudski at the Wawel in Cracow in company with the kings and heroes of Poland, has had emotions stirred in contemplation of the tomb of one who not only gave Poland her freedom, but lives to-day, and will continue to live, in the heart of every Pole. At his death the whole nation mourned him. Some words he uttered, when standing by the tomb of another patriot, Slowacki, "the patriot poet," in the same Wawel, are to-day true of himself: "There are men and there are human works so strong and so powerful that they gain victory over death, that they live and are present among us." This is one of the best assurances of the restoration and resurrection of Poland. The reader of Madame Pilsudski's Memoirs will find that she not only gives us an epic of Polish heroism, but an intimate and well-woven narrative of a long partnership, in which companionship was joined to comradeship. There is further information in the volume of the rape of Poland by Germany and Russia, told in vivid language, and throughout, the book reflects the unquenchable torch of Polish freedom which lives, and will continue to burn in the heart of every Pole.

THE HOPE OF A NEW WORLD. By William Temple, Archbishop of York. (S.C.M. 3/6 net.)

After this war—what? This must be a question on the lips of most thinking persons. Our readers will recall the six broadcast talks on "The Hope of a New World," given by Dr. Temple during September and October, and will be glad to have these in handy volume form, together with some other talks, among which "Evangelism in our Time" will be found arresting, especially to laymen, for Dr. Temple says: "It is impossible for clergy and ministers alone to preach the Gospel to the detached multitudes. If they are to be reached it must be by lay witnesses." Perhaps Dr. Temple may be able to help to revise after the war the restrictions and formalities under which diocesan and parochial Lay Readers work at the present time, a matter of concern among many who have given, and give, devoted services to the clergy, not always with the authority which their office might convey, making their services more desired and appreciated by congregations. Apart from this aside, the volume is for those of vision, and even if agreement is not found with all its thinking, it is to be warmly recommended.

All books for review under this heading should be addressed to the Editor: "Evangelical Christendom," 19, Russell Square, London, W.C.1.

WORLD'S EVANGELICAL ALLIANCE

MEMBERSHIP

Members of the World's Evangelical Alliance are kindly asked to bear in mind that the extension of the influence and work of the Alliance can be effectively secured if they will personally seek to induce their friends to become Members or Subscribers. Each year there is loss of income through the death of Members or others who have supported its home and foreign work. This loss can only be reinstated as new Members and supporters are introduced.

The

World's Evangelical Alliance

(British Organisation)

Some Selected Publications

THE WORLD'S EVANGELICAL ALLIANCE—*Its Universal Appeal for Co-operation.* By Prebendary W. Wilson Carr, D.S.O., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE—*Its Central Appeal and Challenge to all Evangelicals.* By Rt. Rev. C. M. Chavasse, M.C., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE—*The Importance of Membership.* By Rev. J. W. Ewing, M.A., D.D. Free.

THE WORLD'S EVANGELICAL ALLIANCE AND VITAL UNITY IN CHRISTENDOM. By Dr. Juan Orts Gonzalez. 1d.

THE UNIVERSAL WEEK OF PRAYER. By the Bishop of Central Tanganyika. Free.

A CALL FOR A NEW CRUSADE. By Rev. Lionel B. Fletcher. Free.

ONE FLOCK: ONE SHEPHERD. By Henry Martyn Gooch. 2d.

THE PROTESTANT OUTLOOK IN SCOTLAND. By Rev. J. Hutchinson Cockburn, D.D. 2d.

THE CHURCH OF ENGLAND AND THE EASTERN ORTHODOX CHURCHES—SCRIPTURE OR TRADITION? By Rt. Rev. C. M. Chavasse, M.C., D.D.

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"CATHOLIC ACTION" AND EVANGELICAL CHRISTENDOM. By Henry Martyn Gooch. 2d.

THE WONDROUS BOOK: THE BIBLE. By Rt. Rev. C. M. Chavasse, M.C., D.D. 2d.

THE WAY OF REVIVAL—*The Centrality of the Cross.* By Rt. Rev. C. M. Chavasse, M.C., D.D. 2d.

THE CHRISTIAN OUTLOOK ON LOTTERIES, BETTING AND GAMBLING. By Rev. J. Hutchinson Cockburn, D.D. 2d.

FAMILY PRAYERS, THE NATIONAL REVIVAL OF. By the Archbishop of Canterbury and Others. 2d.

THE SNARE OF CHRISTIAN SCIENCE. By Rev. E. L. Langston, M.A. 1d.

All the above (and other publications) may be obtained from any Bookseller or from

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